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The Ecclesiastical Review

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For the December Number of the *Review*

THE LAY OF THE NATIVITY, by John R. Fryar, of St. Edmund's, Canterbury, England, is an artistic and happy attempt at a revival of the medieval Christmas Carol. With charming realism the writer reproduces the poetry of the old Mystery Plays.

The tercentenary of the death of St. John Berchmans this year gives Father James J. Lyons, S.J., an opportunity to discuss the **ORGANIZATION OF SANCTUARY SOCIETIES** as making for efficiency in pastoral service. Institution and conduct of altar boys' associations, with practical suggestions for the fostering of vocations to the priesthood and the religious life.

Kindred to the foregoing and suggestive of measures for parish welfare is a paper, by another Jesuit Father, on the [illegible] of **GUILDS FOR YOUNG PEOPLE WHO HAVE LEFT SCHOOL.** A third article is continued, that of a society established in honor of the Sacred Heart (Adelaide, Australia) under the patronage of the Apostolic Delegate, Archbishop Bartolomeo Cattaneo.

AN INTERESTING SICK-CALL is the theme of an attractive and stimulating meditation by the reflective ex-Prelate, whose series of pastoral and literary musings will continue to appear from time to time during the coming year.

SERMON ILLUSTRATION, by Monsignor Henry, of the Catholic University of America, is brimful of fascination and point for the preacher.

A survey of the new "Normae" for obtaining the **APPROBATION OF THE HOLY SEE FOR RELIGIOUS COMMUNITIES**, together with the pertinent documents.

Among other interesting and useful contributions to the December number are brief discussions on the custom of having a **CHRISTMAS COLLECTION, RECENT THEOLOGY** in our "Library Table"; and the rest.

— Subscription price for 1922 reduced to $4.00 —

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. V.—(LXV).—NOVEMBER, 1921.—No. 5.

THE APOSTOLIC DELEGATION AT WASHINGTON.

THE recent action of the Holy See in resuming or inaugurating diplomatic relations between the Vatican and some of the governments in Europe and South America, by the appointment of agents and representatives, has renewed the interest of the general public in the United States in the position of the Apostolic Delegation at Washington. It should be clearly understood that the Apostolic Delegation to the United States, whilst it serves the spiritual interests of American citizens who recognize the Sovereign Pontiff at Rome as their chief in religious matters, has in no sense a political character or purpose. The following brief history of the origin, development, and functions of the Delegation may consequently be of interest to the readers of THE ECCLESIASTICAL REVIEW.

Unity is one of the four great distinguishing marks of the Church of Christ. As the characteristic of truth, unity must naturally stamp the kingdom of God on earth. This distinctive unity in the Church has ever been maintained by the communion of all the Churches with the successor of St. Peter, whom our Lord set up to confirm the faith of His brethren. As early as the second century, St. Irenæus wrote that every Church must conform with the Roman Church because of the superior princedom of the latter. This bond of unity exists, not only in the ordinary government of the Church by bishops in communion with the Holy See, but also by specially designated representatives appointed by the Pope to guard the integrity of faith, and the observance of discipline in various parts of the world. In the days of the Byzantine Empire, there was the Apocrisiarius or papal envoy, at the imperial

court of Constantinople, whose duty it was to maintain the balance between the Papacy and the Empire. At least as early as the year 347 we meet with the Apostolic Vicars, Papal representatives appointed to watch over faith and discipline in the provinces. The Apostolic Vicars gave place in time to the *legati nati*, the legates-born of the Holy See. To certain dioceses, in addition to the ordinary episcopal jurisdiction, were attached the powers of papal legates, so that the rulers of these dioceses were styled *legati nati*, i. e. Apostolic legates by right of birth or office. Thus in medieval England the Archbishops of Canterbury and of York were *ex officio* legates of the Holy See. In the fourteenth and fifteenth centuries, the *legati nati* were superseded by *legati missi*, official representatives of the Holy See specially sent to the countries to which they were to be accredited and deriving their power directly from the Pope's delegation and not by right of inheritance, because of the see which they occupied. Of this class are all present-day representatives of the Supreme Pontiff.

Passing over legates "a latere" of the Holy See who are always cardinals entrusted with a special and important though temporary mission to a country, the permanent legates of the Holy See are divided into three great classes; nuncios, internuncios, and Apostolic delegates. A nuncio is a permanent representative of papal authority vested with both political and ecclesiastical powers, accredited to the court of a sovereign or assigned to a definite territory with the duty of safeguarding the religious and diplomatic interests of the Holy See. The present nunciatures are the following: Argentina, Austria, Bavaria, Belgium, Brazil, Chile, Colombia, Czecho-Slovakia, France, Germany, Hungary, Paraguay, Peru, Poland, Portugal, Rumania, Serbia (Jugo-Slavia), Spain, Switzerland and Venezuela.

An internuncio is a papal diplomatic agent accredited to a government of less importance, to a court to which a minister of the second class is usually sent. The Holy See is represented by internuncios in Bolivia, Costa Rica, Nicaragua and Honduras, Equador, Hayti, Holland, Luxemburg, San Domingo, and San Salvador.

An Apostolic delegate is not strictly speaking a member of the diplomatic corps of the Holy See, as his office is ecclesias-

tical and not political. He is sent usually to a country which has no representative at the Papal Court and he is accredited to the episcopate of the country not to the government. The following are the Apostolic delegations dependent upon the Consistorial Congregation: Canada and Newfoundland, Cuba and Porto Rico, the Philippines, Mexico,[1] and the United States. Besides these there are the following Apostolic delegations under the control of the Congregation of Propaganda: Albania, Australia, Constantinople, Egypt and Arabia, Greece, the East Indies, Japan, Mesopotamia, Kurdistan and Armenia Minor, Persia, and Syria. The Apostolic Delegation to the United States was under the government of Propaganda until the issuing of the Constitution *Sapienti consilio*, 4 November, 1908, when this country passed from the jurisdiction of that missionary congregation to the common law of the Church and its delegation became an office under the Secretariate of State and the Consistorial Congregation.

In the middle of the last century a move was made for the establishment of diplomatic relations between the United States and the Holy See with the mission of Monsignor (later Cardinal) Bedini. Minister Cass, the representative of the United States in the Papal States, had assured the Holy See of the favorable reception of a nuncio in Washington. Accordingly Monsignor Cajetan Bedini, the Titular Archbishop of Thebes, was sent as nuncio to Brazil, with a special complimentary mission to the President of the United States. Monsignor Bedini arrived in New York, 30 June, 1853, and proceeded at once to Washington, where he was received by President Franklin Pierce. The enemies of Catholicity immediately began to make difficulties. Calumnies concerning the nuncio and his mission were so circulated that the anti-Catholic feeling, still smouldering since the Know-Nothing demonstration of the decade before, was easily fanned into flame. Hostile outbreaks against Monsignor Bedini occurred in several parts of the country where the distinguished ecclesiastic was traveling. A plot was formed to assassinate him, and was frustrated only by the warning of a friendly Italian, who was killed by the con-

[1] Administered by the Delegate to the United States from June, 1915, until July, 1921.

spirators for his action. While in America, the nuncio solemnly dedicated St. John's Cathedral in Milwaukee, and in New York he consecrated together the newly appointed Bishops of Brooklyn, Newark, and Burlington. Recalled to Rome, Monsignor Bedini sailed for England in March, 1854, boarding his vessel from a revenue cutter. His mission to Brazil was given up, but, despite his treatment in the United States, in his official report to Cardinal Antonelli, the Papal Secretary of State, he recommended the establishment of a nunciature in Washington.

The Apostolic Delegation to the United States was established 21 January, 1893. Monsignor Satolli, the first delegate, had been Papal Ablegate to the United States on the occasion of the centenary of the American hierarchy and the opening of the Catholic University of Washington in 1889. An ablegate, it should be said, is a representative of the Holy See on a mission which is temporary in character. Monsignor Satolli came again to America in 1892 to be the representative of the Holy Father at the World's Columbian Exposition and as Papal ablegate to the Bishops of the United States with faculties to settle certain controversies. Out of this grew the determination to establish a permanent Apostolic Delegation at Washington with Monsignor Satolli as Delegate. Accordingly, under date of 14 January, 1893, the following cablegram signed by Monsignor Dennis O'Connell was sent from Rome to Monsignor Satolli. "The Apostolic Delegation is permanently established in the United States and you are confirmed as the first delegate."

Francesco Satolli was born 21 July, 1839, at Marsciano, near Perugia. He made his ecclesiastical studies at the diocesan Seminary of Perugia and was ordained priest in 1862. After receiving his Doctor's degree, at the "Sapienza" in Rome, he became (1864) a professor in the Seminary of his native diocese. Later he was made parish priest in his home town of Marsciano. In 1872 he retired to Monte Cassino to become a Benedictine monk, but was recalled by Leo XIII in 1880 to teach dogmatic theology at Propaganda. Dr. Satolli later filled the same chair in the Roman Seminary of Sant'Apollinare. In 1884, because of his Benedictine affiliations he was made rector of the Greek College, passing thence in 1886 to the

Presidency of the Accademia dei Nobili Ecclesiastici. Dr. Satolli was prominent in the propagation of the neo-Scholastic movement for the study of Thomistic theology highly favored by Pope Leo XIII. In 1888 the brilliant professor was consecrated Bishop as titular Archbishop of Lepanto, so that he came to the United States as ablegate the following year with the title of Archbishop.

The following is a translation of the letter addressed to the Bishops of the United States by the Cardinal Prefect of the Sacred Congregation of Propaganda establishing the Apostolic Delegation at Washington.

While the Supreme Pontiff has much cause for grief in the losses to Christianity, especially in Europe, brought about by the audacity and scheming of wicked men, on the other hand it is a great comfort to him that Catholicity in God's design has grown so in this age in other parts of the world. This is especially the happy case in your noble Republic of the United States. For there, where only a century ago but traces of Catholicity were to be found, now we behold, as it were, a new child of the Church come to maturity, flourishing in the number of its members, in its institutions, in its discipline, strong in all ranks of the sacred hierarchy and in an illustrious episcopate.

The Pope, therefore, with high hope, not only most sedulously interests himself in all that regards the good of religion in your country, but he has always striven to give public expression, when occasion presented itself, to this special bent of his mind. Accordingly, when a few years ago a Catholic University at Washington was inaugurated, the Sovereign Pontiff was pleased to send to you a distinguished prelate from Rome to voice to you the congratulations of the Pope on that auspicious occasion. Now on the fourth centenary of the discovery of America, while the memory of that most auspicious event is being celebrated in your land with the felicitations and the coöperation of the whole world, the Pope still most interested in your Republic has sent the same distinguished man to you to bear testimony by his presence of the Pontiff's regard for America.

But the attentions of this most solicitous Pontiff have not stopped here. Since the development of which we have spoken has brought the Church in your country to that point where there seems to be place for those institutions with which the Church is usually provided when it has gained a certain maturity, the Sovereign Pontiff does not wish it to be without the supports which should unite it more intimately to the centre of Apostolic Truth, and so enable it to increase and flourish with new life.

His Holiness, therefore, commands this Sacred Congregation to make known to the Bishops of the United States that he has decided to name as Delegate Apostolic in the United States of North America the Most Reverend Monsignor Francis Satolli, Archbishop of Lepanto, who has already been twice the representative of the Sovereign Pontiff in America.

Accordingly, Most Reverend Bishops, I have no doubt whatever that you will greet with pleasure what the Supreme Pontiff has decided to do for the honor and the welfare of your Church. And while making known to you this most wise decision of the Supreme Pontiff, I give expression to my firm hope that you will accord the distinguished individual whom the Supreme Pastor of the universal Church has appointed as his Delegate, your loyal devotion in all things.

Meanwhile I earnestly pray God to grant you every blessing.

Your Lordship's most devoted servant,

M. CARD. LEDOCHOWSKI, *Prefect.*

AUG. ARCHBISHOP OF LARISSA, *Pro-Secretary.*

Given at Rome from the office of Sacred Congregation of Propaganda Fidei, 21 January, 1893.

The following is a translation of the Papal letter of appointment, signed by Cardinal Serafino Vanutelli, sent to the new delegate.

To our Venerable Brother Francesco Satolli, Titular Archbishop of Lepanto. Leo XIII, Pope.

Venerable Brother, health and Apostolic blessing. The office of Apostolic service which the inscrutable height of Divine wisdom has placed upon our shoulders, all unequal to the task as they are, often reminds us of the solicitude which the Roman Pontiff should exercise with most watchful care in order to procure the good of all the Churches that in all regions, even those distant because of the broad extent of land and sea, those things which are known to regard the extension of divine worship and the salvation of the souls of Christians may be carried on in the sweetness of peace, all sources of discord being uprooted. With this intent we occasionally send to countries ecclesiastical personages who, representing the Apostolic See, there may busily labor with watchful and untiring care to bring about all that concerns the good, the prosperity and the happy estate of the cause of Catholicity. Now since for various reasons the Churches of the United States of North America demand our special care and provisions, we have decided to erect an Apostolic Delega-

tion in the aforesaid United States. Having attentively and carefully considered all the circumstances of the case with our Venerable Brothers, the Cardinals of the Holy Roman Church in charge of the Propagation of the Faith, we have thought well to commit this delegation to you, Venerable Brother, who are so highly commended by your zeal and concern for the increase of faith, by your store of learning, your familiarity with affairs, your prudence, wisdom, and other notable gifts of soul and mind. Wherefore embracing you, Venerable Brother, in our benevolence, we absolve you, solely however for this reason, from all ecclesiastical sentences, censures and punishments incurred in any way or from any cause if you perchance are bound by such, and by our Apostolic authority, in virtue of these present letters, we elect, make and declare you Apostolic Delegate in the United States of North America. To you, therefore, we grant each and all the faculties necessary and expedient for carrying on such a delegation and we command each and all whom it concerns to acknowledge in you, the Apostolic Delegate, the supreme authority of the delegating Pontiff and in all things to show you, Venerable Brother, favor and service and obedience, to receive with reverence and to carry out with vigor your wholesome admonitions and commands; otherwise with divine sanction we shall ratify and have inviolably carried out to condign satisfaction the sentence which you shall pass upon recalcitrants. All constitutions and Apostolic or other ordinances to the contrary notwithstanding.

Given at Rome at St. Peter's, under the ring of the Fisherman, this twenty-fourth day of January, 1893, the fifteenth year of our Pontificate.

S. CARD. VANUTELLI.

The first residence of the Apostolic Delegate was the Catholic University at Washington. There he lived in Divinity Hall on the second floor, opposite the Rector's apartments. Father Orban, S.S., acted as secretary to Monsignor Satolli until the officials appointed by Rome arrived in this country. These officials came in the persons of Monsignor Donato Sbarretti, who was named Auditor, and the Reverend Hector Papi, who was designated as secretary.

Monsignor Sbarretti had been minutante in the Congregation of the Propaganda. A native of Montefranco in the Archdiocese of Spoleto, Monsignor Sbarretti was 37 years of age at the time of his appointment to the Delegation at Washington. He later became Bishop of Havana and subsequently Apostolic Delegate to Canada and now since 1916 he is Car-

dinal Priest of S. Silvestro in Capite. Father Papi had been bursar (procurator) of the Urban College of the Propaganda in Rome. He is now well-known in America as the Jesuit Father Papi of Woodstock College, Maryland. Monsignor Sbarreti and Father Papi sailed together for America, 25 March, 1893, and arrived in New York on 3 April.

The Auditor of an Apostolic Delegation, it should be explained, is a canonist who gives judgment on the cases in which his advice is asked by the Delegate. Auditor (*uditore*) originally meant a hearer of cases, whose duty it was to take (hear) testimony which he would submit to the Delegate for judicial sentence. The duties of an auditor are thus determined by the regulations of the Secretariate of State: "Both the auditor and the secretary should be entirely subject to their chief; they should carry out all the orders relative to the service of their respective delegations, and should perform all tasks which are confided to them, even when these are not, strictly speaking, included in the special duties of their office. In particular it belongs to the auditor to treat directly with the delegate the affairs committed to him, to study with the aid of the archives such questions as require an accurate and full examination, to give his opinion when it is asked for, to draw up the minutes of the official correspondence, and to take the place of the delegate, within the limits of the instructions which he may receive, in case of the absence or the inability of the latter." Auditors, besides, must compile at the end of each year an accurate report of the state of the Church in their respective countries under the direction of the chief. This report is sent to the Secretariate of State.

The feeling gradually grew in the country that the Delegate should have his own home. Finally Bishop Ryan of Buffalo was made the Treasurer of a movement to collect $150,000 as a permanent endowment for the Delegation, the interest of which was to support the same, and $50,000 in addition for the erection of a suitable building as a home for the Delegate. The first part of the proposal was never realized, and the second only to the extent of about $36,000, which was raised for the purchase of a house. At the meeting of Archbishops of the country in Chicago in September, 1893, Cardinal Gibbons and Archbishop Williams were appointed a committee to provide a suitable home for the Delegation.

The house selected as the residence of the Apostolic Delegate was an historical building, situated at the North West corner of Second and I Sts. (201 I Street). It was Justice Bradley's house and had been built originally for " the little giant of the West " of ante-bellum days, Stephen A. Douglas. The price asked for the house was $35,000. The building measured 48 x 150 ft. on a lot extending 165 ft. further, and was three stories in height, with a garret. The Delegate moved into his new residence on 16 November, 1893.

Owing to the difficulties of his position here, Monsignor Satolli petitioned the Pope to return him to his chair of dogmatic theology at Propaganda, but his petition only brought forth a commendatory letter from Leo XIII, expressing the Holy Father's entire satisfaction with the able handling of delicate questions by his Delegate to the United States.

The famous Encyclical Letter of Leo XIII on Catholicity in the United States, *Longinqua oceani spatio*, dated 6 January, 1895, and addressed to the Episcopate of this country, contained the following:

> When the Council of Baltimore had concluded its labors, the duty still remained of setting, so to speak, a proper and becoming crown upon the work. This we perceived could scarcely be done in a more fitting manner than through the due establishment by the Apostolic See of an America legation. Accordingly, as you are well aware, we have wished first of all to certify that, in our judgment and affection, America occupies the same place and rights as other States, be they ever so mighty and imperial. In addition to this we had in mind to draw more closely the bonds of duty and friendship which connect you and so many thousands of Catholics with the Apostolic See. In fact the mass of the Catholics understood how salutary our action was destined to be; they saw, moreover, that it accorded with the usage and policy of the Apostolic See. For, from the earliest antiquity, it has been the custom of Roman Pontiffs in the exercise of the divinely bestowed gift of the primacy in the administration of the Church, to send forth legates to Christian nations and peoples. . . . How unjust and baseless would be the suspicion, should it anywhere exist, that the powers conferred on the legatees are an obstacle to the authority of the bishops. Sacred to us, more than to any other, are the rights of those " whom the Holy Ghost has placed as bishops to rule the Church of God ". That these rights should remain intact in every nation, in every part of the globe, we both desire and

ought to desire, the more so since the dignity of the individual bishop is by nature so interwoven with the dignity of the Roman Pontiff that any measure which benefits the one necessarily protects the other. . . . Therefore, since it is the office and function of an Apostolic legate with whatsoever powers he may be vested to execute the mandates and interpret the will of the Pontiff who sends him, far from his being any detriment to the ordinary power of the bishops he will bring their office greater stability and strength.

In the Consistory of 29 November, 1895, Monsignor Satolli was created Cardinal Priest of S. Maria in Ara Coeli and the Marquis Sacripanti of the Noble Guard brought the red zuchetto to the new prince of the Church. From the date of his elevation to the purple, Cardinal Satolli was known as the pro-Delegate to the United States, since according to ecclesiastical tradition a Cardinal may not hold an office which has been filled by any one of lower rank. The conferring of the red biretta was the occasion of an imposing ceremony in the old Cathedral of Baltimore, 5 January, 1896, Cardinal Gibbons officiating and Archbishop Kain, of St. Louis, delivering the sermon.

The elevation of Cardinal Satolli sent numerous rumors afloat as to his successor in the delegation at Washington. Monsignor (later Cardinal) Lorenzelli, then representing the Holy See at the Hague, and Monsignor Falconio, who came later as our third Delegate, were prominently mentioned. Meanwhile the pro-Delegate's stay was lengthened through the Spring and Summer until finally the Prior General of the Augustinians, Father Sebastian Martinelli, acceding to the wishes of Leo XIII after first declining the honor because of ill health, was appointed Delegate at Washington. The new incumbent was consecrated titular Archbishop of Ephesus on 30 August, 1896, by Cardinal Rampolla at Sant'Agostino and after a stormy voyage arrived in New York early in October. Cardinal Satolli relinquished office on 4 October, and sailed for Rome on the seventeenth of the same month. In Rome the new Cardinal became Prefect of the Congregation of Studies and Arch-Priest of the Lateran Basilica. On 22 June, 1903, he was made Cardinal Bishop of Frascati. His last visit to the United States was during the St. Louis Exposition, 1904. Cardinal Satolli's death occurred in Rome, 18 January, 1910.

Monsignor Sebastian Martinelli, the second Apostolic Delegate to the United States, was born in S. Anna of the Archdiocese of Lucca, 20 August, 1848. He became an Augustian in 1863 and was ordained priest in 1874. Twice he filled the position of Prior General of the Augustinians and it was during his second term in this office that he was made Delegate to the United States. The year before his appointment he had visited this country. As an Augustinian, Monsignor Martinelli should have retained the black color of his habit in his episcopal robes, but by the special desire of Leo XIII he wore the purple dress that the Apostolic Delegate might not appear to be clothed like those of lower rank than the bishops to whom he was accredited.

When Monsignor Sbarretti, the Auditor of the Delegation from its inception in 1893, became Bishop of Havana, 8 January, 1900, he was succeeded as Auditor in Washington by Monsignor Francesco Marchetti Selvaggiani, the present Nuncio at Vienna.

Father Papi, the first Secretary of the Delegation, entered the Society of Jesus on 10 January, 1895, and was succeeded in office by the Reverend Dr. Frederick Z. Rooker of the Diocese of Albany, who was appointed by Propaganda at the request of Monsignor Satolli. Dr. Rooker remained Secretary until 1903, when he was appointed Bishop of Jaro, Philippine Islands (consecrated 14 June, 1903), where he died in 1907. Doctor Rooker was a man of exceptionally brilliant mind and lovable character. He was impulsive and fearless and disregardful of public opinion, even to the degree of imprudence.

The second Delegate was distinguished by his simplicity and humility and equally by his determination and fearlessness. In Rome as a consultor of the Holy Office he had given an opinion before that Congregation which he held to as a theologian even against Leo XIII, and this no doubt won for him the admiration of that Pontiff and suggested his name for the Delegation at Washington. While here as Delegate, Monsignor Martinelli journeyed on his own initiative to Chicago, to consecrate Bishop Muldoon, in face of a threat of assassination, a threat emanating from a party there with whom the Delegate was unpopular because of a certain decision.

Monsignor Martinelli's term of office as Delegate came to an end when on 15 April, 1901, he was created Cardinal Priest of S. Agostino. Thenceforth he was the pro-Delegate, as his predecessor had been. The red biretta was conferred on the new Prince of the Church in the Baltimore Cathedral, 8 May, 1901—again by Cardinal Gibbons.

In Rome Cardinal Martinelli became Prefect of the Sacred Congregation of Rites and among other offices a member of the Commission for the Codification of Canon Law, the position to which he himself attached more importance even than to the dignity of Apostolic Delegate. He died in Rome on 4 July, 1918.

Monsignor Diomede Falconio, who was appointed to succeed Cardinal Martinelli as Delegate, was a native of Pescocostanzo in the Abruzzi, within the jurisdiction of the Abbacy of Monte Cassino. The date of his birth was 20 September, 1842. He became a Franciscan, of the Order of Friars Minor, on 2 September, 1860. Sent to the United States to study at the mother house of his order at Alleghany, New York, the future Delegate was ordained by the late Bishop Timon of Buffalo, 4 January, 1866. He became rector of the Seminary of Alleghany and it is interesting to note that he was then naturalized as a citizen of the United States, in order to obviate legal difficulties in the holding of property. In November, 1871, Father Falconio went to Newfoundland to become rector of the Cathedral, and secretary and chancellor to the bishop. Later he returned to the United States and in 1883 went back to Italy. In 1899 he was made Procurator General of the Franciscans. On 11 July, 1892, he was elevated to the episcopal dignity as Bishop of Lacedonia in the civil province of Avelina. Several years later, 29 February, 1895, Monsignor Falconio was transferred to the archiepiscopal see of Acerenza and Madtera in southern Italy. When in August, 1899, Monsignor Falconio was named the first permanent Apostolic Delegate to Canada and Newfoundland he was transferred to the titular archbishopric of Larissa (3 September, 1899). His appointment as Delegate to the United States dates from 30 September, 1905.

Monsignor Falconio, retained the grey habit of his order, as is customary with members of religious orders when raised

to the episcopate, this being the color of the undyed wool of the original Franciscan garb.

At a meeting of the Archbishops of the country, held in Washington in the fall of 1905, it was resolved to build a new home for the Apostolic Delegation, for the carrying out of which plan Cardinal Gibbons, Archbishop Ryan, and Archbishop Farley, were selected as a committee. The cornerstone of the new building was laid in 1906, though Monsignor Falconio did not take possession of the new residence until 12 September, 1907. This, the present home of the Delegation, is an imposing brick building in the French Renaissance style, situated at 1811 Biltmore Street. The house, which has three stories and a high basement, measures 63 ft. front by 90 ft. deep. Pope Pius X on 9 November, 1906, addressed a letter to the Bishops of the United States, expressing his thanks for their generosity in erecting this new home for the delegation.

Monsignor Falconio was recalled to Rome to receive the Cardinal's hat and sailed from New York in November, 1911. In the memorable consistory of 27 November, 1911, he was named Cardinal Priest of Santa Maria in Ara Coeli, Cardinals Farley of New York and O'Connell of Boston being elevated to the sacred purple on the same day. On 25 May, 1914, Cardinal Falconio was promoted to the Cardinalitial See of Velletri. He died 7 February, 1917.

Monsignor Cerretti, the Auditor of the Delegation at Washington, was chargé d'affaires until the appointment of Monsignor John Bonzano, the present Delegate. Monsignor Bonzano was born in Castelletto Scazzoso, near Alexandria, in northern Italy, on 27 September, 1867. He studied in the diocesan Seminary of Vigevano and was ordained priest in 1890. The young priest then went to China, where he was engaged in missionary work until 1896. Returning to Rome to complete his studies, he took the Doctor's degree in theology and in canon law. Afterward he was vicar general of the diocese of Vigevano, being at the same time Canon of the Cathedral and Professor in the Seminary (1899 to 1904). In 1904, Monsignor Bonzano was made rector of the Urban College of the Propaganda, Rome, which office he held at the time of his appointment to the United States. The document

designating him Apostolic Delegate bears the date of 2 February, 1912. The new Delegate was consecrated titular Archbishop of Melitene by Cardinal Merry del Val on 3 March, 1912, in the Basilica of St. Peter's. It is interesting to note that Monsignor Bonzano was the first of our Delegates to be appointed by *biglietto* of the Secretariate of State, his predecessors having been appointed by Propaganda. The new Delegate arrived in Washington on 8 May, 1912.

Monsignor Cerretti, Auditor of the Legation since March, 1906, retained his post until 20 May, 1914, when, being called to Rome, he was appointed Apostolic Delegate to Australia. Although at first designated titular Archbishop of Philippolis, his title was changed to that of Corinth on 10 May, 1914, and he was consecrated by Cardinal Merry del Val in St. Peter's. Monsignor Cerretti remained for over two years in Australia, returning to Rome, in July of 1917, to become Secretary for the Congregation of Extraordinary Ecclesiastical Affairs.

By biglietto of the Secretariate of State dated 20 May, 1921, Monsignor Cerretti was appointed to renew diplomatic relations between the Holy See and France as Apostolic Nuncio at Paris.

The Apostolic Delegation to the United States is, as may be seen, purely ecclesiastical in character and has no diplomatic relation to our civil government. To quote the words of Monsignor Cerretti: "The Apostolic Delegate to the United States is practically equivalent to a nunciature of the first class. . . . From the beginning all incumbents of this office have been elevated to the cardinalate. . . . The Apostolic Delegation to the United States has the power to decide appeals by definitive sentence; in other words it is a tribunal of third instance and from its decision there is regularly no appeal to the Holy See. This power, although granted from the beginning, has been recently confirmed by a declaration of the Consistorial Congregation in answer to an inquiry of the Apostolic Delegate at Washington as to whether the original papal grant of authority was to be continued in view of the transfer of the United States from the jurisdiction of Propaganda to the common law of the Church.[2] The said reply, given 8 May, 1909, establishes once for all that the parties are free to appeal from

[2] *Sapienti Consilio*, 4 November, 1908.

a sentence of a diocesan or metropolitian curia directly to Rome, or to the Delegation, but an appeal once made to the Delegation the sentence pronounced by the Delegate is to be considered definitive."

The ordinary power of an Apostolic Delegate is to watch carefully over the state of the churches (dioceses) and give a report to the Roman Pontiff of their condition. All other powers of the Delegate are derived though faculties granted to him by the Holy See. (Codex 267, 2°.)

Cases of controversy between priests, religious, laymen, may be appealed to the Delegation after sentence has been pronounced in the diocesan court. This holds both with regard to judicial cases and informal or extra-judicial cases. The Delegate does not hear cases in the first instance, but only on appeal, unless the bishop of the diocese in which the case occurs be involved; for he cannot be judge in his own case. Hence all complaints to the Delegate, made, for instance, by people against pastors, are referred by the Delegation to the Ordinary of the diocese. Matrimonial cases, at least those regarding the validity of the marriage bond, are not considered by the Delegate, but must be referred to Rome, to the tribunal of Rota in cases of appeal from judicial sentences or to the Sacred Congregation of the Sacraments in appeals in extra-judicial cases. The Delegate has ordinary jurisdiction "in spiritualibus" throughout the United States and Alaska. He has all the faculties ordinary and extraordinary conceded by the Holy See to our Bishops, and others besides. He cannot call to orders nor ordain except by permission of the bishop. He possesses the faculty of validating "in radice" marriages which are null and void because of clandestinity, i. e. because of the non-observance of the *Ne temere* requiring the presence of the parish priest and two witnesses for the validity of marriages. The Delegate can dispense Sisters from simple vows when there is any urgent reason and time is lacking for recourse to Rome. He can also dispense from the age limit in our Sisterhoods and allow the reception of candidates who are over thirty years of age. The Apostolic Delegate is not an official interpreter of law. His interpretation is simply that of a private canonist or theologian. Questions of interpretation of decrees, etc. must be referred to Rome to the proper Congregation.

The position of the Delegate is that of one who represents the Holy Father in the exercise of his ordinary and immediate jurisdiction over the entire flock of Christ, sheep and lambs, rulers and people. He is not usurping the jurisdiction of local bishops any more than the supreme jurisdiction of the Pope conflicts with the same. Ordinaries are in possession of the free exercise of their full jurisdiction whether their dioceses are in the territory of an Apostolic Delegation or not. Because of his position the Apostolic Delegate has certain ceremonial rights. Thus he dresses as a bishop in his own diocese, with rochet and mozzetta, or on solemn occasions with cappa magna. He has the right of precedence, e. g. in processions, over all bishops and archbishops who are not cardinals. This right is his, even if he himself perchance is not a bishop.[3]

Apostolic Delegates can also without permission of the Ordinary of the diocese celebrate pontifically, using the throne and the crozier in all churches, except cathedral churches.[4] In cathedral churches, although *de jure* they have not the right to occupy the episcopal throne, uniform courtesy demands that it be ceded to them.

The salary of the Apostolic Delegate to the United States is not paid by the episcopate of this country, but by the Holy See. Thirty thousand lire (less than $6000) a year is provided by the Secretariate of State (formerly in conjunction with Propaganda) as a salary for the Delegate. Out of this sum, however, he must pay the Auditor and the Secretary and support the Delegation, with its servants. Stationery, postage, cablegrams and telegrams, however, are paid for by the Holy See.

The personnel of the Delegation at present consists of His Excellency, Monsignor Bonzano, the Delegate; the Very Rev. Monsignor Aluigi Cossio, of the diocese of Udine, the Auditor; and the Very Rev. Monsignor John Floersch, of the diocese of Nashville, who has been Secretary since 1 October, 1912.

WILLIAM J. LALLOU.

Philadelphia, Pa.

[3] Codex, Can. 269, § 2.
[4] Codex, Can. 269, § 3.

MASSES FOR THE DEAD ACCORDING TO THE NEW MISSAL.

IN my last paper[1] I discussed the changes in the Rubrics of the new Missal which concern Ferials. Vigils, Feasts; Votive Masses, private and solemn; and I gave a list of the Privileged or Major Offices and added some notes on the color of vestments and the chant of the Mass.

This second paper deals with Masses for the Dead. After referring to the prayer for the dead, "Fidelium", said in certain Masses that are not "de Requie", it discusses Funeral Masses in general, Private Funeral Masses, Anniversary Masses, Masses in Cemetery Chapels, and the Missa Quotidiana de Requie, that is to say: when it is chanted, when it is said as a low Mass, and how it is arranged during Lent. In conclusion the article treats of the "Absolutio super Tumulum", and adds the text of the new Preface for the Dead as a convenience for those who may be obliged to use the old Missals.

THE ORATION "FIDELIUM".

Outside of Advent, Lent, Paschal time, and the month of November the oration *Fidelium* is said in all Masses which are not *de Requie*, on the first day of each month in which the office is of the ferial. When this is done, the oration *Fidelium* is always said as second last of all the orations (including any optional orations that may be said), and none of the other prayers which may be otherwise prescribed are omitted on that account.[2]

If this first free ferial, however, occurs with an Ember day or any vigil, or if the impeded Mass of the preceding Sunday is to be first resumed, the prayer *Fidelium* is said on the first following day which is similarly free (Tit. III, 2).

Moreover, on each Monday, outside of Lent and Paschal time,[3] the prayer *Fidelium* is added, "paenultimo loco", in all Masses which are not *de Requie,* provided the office is of the ferial and no vigil occurs, and provided the impeded Mass of the preceding Sunday is not to be first resumed (Tit. III, 3).

FUNERAL MASS.

In a church where the funeral service is being conducted, even if the body is not present for a reasonable cause or has

[1] October number, pp. 373-85.

[2] Noteworthy change.

[3] Advent is not included here.

already been buried, *one* chanted Mass "pro die obitus"[4] is permitted, which Mass may be a low Mass in the case of the poor.

This Mass is forbidden:

(1) on primary doubles of first class in the whole Church (excepting the Monday and Tuesday of Easter and Pentecost weeks);

(2) on the feast of the Titular or Dedication of a church in which the funeral Mass would otherwise be celebrated;

(3) on the feast of the principal Patron of the place;

(4) on the feast of either the Titular or the Holy Founder of an Order or Congregation,

provided the solemnity of these feasts be not transferred, as in that case the funeral Mass would be forbidden on the Sunday to which the solemnity is transferred.

If the Mass is thus impeded, it may be said on the first following day which is not similarly[5] impeded. On All Souls' Day the first Mass (of the three given for that day)[6] is said as funeral Mass, or, if that Mass has already been solemnly celebrated, the second, or finally, the third Mass may be said, and in those Masses the oration "pro die obitus" is said for the deceased, *sub unica conclusione* (Tit. III, 4).

It should be noticed that the funeral Mass is also forbidden (Tit. III, 12):

(1) on days when the obligation of the parochial Mass cannot be satisfied through other priests;

(2) in churches having only one Mass
- (a) on 2 February, *if* the candles are blessed;
- (b) on Ash Wednesday, *if* the Ashes are blessed;
- (c) on Palm Sunday, *if* the Palms are blessed;
- (d) on the Vigil of Pentecost, *if* the Baptismal Font is blessed;
- (e) on *all* Litany Days, *if* the Procession takes place;

[4] Noteworthy change, as limits of time are not restricted.
[5] Important change.
[6] Important change.

(3) during the whole time of Exposition of the Blessed Sacrament, except on All Souls' Day.

N. B. In this Mass only one oration is said (Tit. III, 10), except on All Souls' Day.

Private Funeral Masses.

In any church or public oratory where funeral services are being solemnly carried out, provided the Mass be celebrated for the deceased person, private (low) Requiem Masses "pro die obitus" may be said on that day, but they are forbidden:

(1) on any Sunday or holiday of obligation (even though suppressed);
(2) on All Souls' Day;
(3) on doubles of first or second class ("etiam translatum");
(4) on any of the privileged ferials, vigils, or octaves;
(5) when the obligation of the parochial Mass cannot be satisfied through other priests.

Moreover, private Masses of this kind may also be celebrated on any day, *ad libitum*, from the death to the burial of the deceased, in semi-public oratories which take the place of a church or of a public oratory. when these are not to be had; also every day during the same period, in semi-public oratories which do not take the place of a church or public oratory and in the strictly private oratory of the house of the deceased, provided the body is ***physically*** present in the house (for instance, a private house, convent, etc.), where the oratories themselves are erected and no impeding day occurs (Tit. III, 5).

N. B. Only one oration is said in these Masses (Tit. III, 10).

Masses on Third, Seventh, Thirtieth and Anniversary Days.

On the third, seventh, thirtieth and anniversary day [7] of either the death or burial of a person, also on the most convenient ("opportuniori") [8] day after receiving word of a

[7] This anniversary should be reckoned from the fixed date of the month on which the death or burial took place.

[8] Important change.

death, one chanted or low Mass * for the deceased is permitted in any church, except (Tit. III, 6):

(1) on any Sunday or holiday of obligation (though suppressed);
(2) on All Souls' Day;
(3) on doubles of first or second class ("etiam translatum");
(4) on any of the privileged ferials, vigils, or octaves;[9]
(5) during the whole time the Blessed Sacrament is exposed;
(6) when the obligation of the parochial Mass urges and cannot be satisfied through other priests;
(7) in churches having only one Mass on the Minor Litany Days, if the Procession takes place.

When the Mass is thus impeded, it may be anticipated on the nearest day which is not likewise impeded, or, if it may not be thus anticipatd, it may be transferred to the first following day which is not impeded as above, provided the Mass be then chanted (Tit. III, 6).

N. B. Only one oration is said in this Mass (Tit. III, 10).

Other Anniversary Masses.

The same rules as those just given hold good also for the *one* (and only) chanted Mass on anniversaries which is celebrated *ex fundatione*, outside the day of the death, or which is celebrated once yearly for all the deceased members of a society. The same rules are likewise followed for Masses which are celebrated in chant, according to the devotion of the faithful, during the octiduum beginning with All Souls' Day; these Masses, however, may not be anticipated or transferred outside the octiduum itself (Tit. III, 7).

Masses in Cemetery Chapels.

In the church or *principal* public oratory of a cemetery, and even in any cemetery chapel[10] duly erected, the Masses permitted therein may be *de Requie*, except on:

(1) Sundays or holidays of obligation (though suppressed);

* Important change.
[9] Important change.
[10] Cf. Cann. 1190 and 1194.

(2) doubles of first or second class (even if they be transferred solemnities);

(3) any of the privileged ferials, vigils, or octaves.

This privilege, however, is not enjoyed by other churches or chapels outside the cemetery, under which (churches or chapels) a body may be buried even at the required [11] distance; nor by churches, public oratories, and chapels of a cemetery in which bodies were formerly buried, but which is actually abandoned for any cause whatsoever, in such a way that bodies are *as a general rule* no longer buried in it; nor by churches which, although they are surrounded by a cemetery, nevertheless have the care of souls attached to them (Tit. III, 8).

Missa Quotidiana.

When chanted, this Mass is permitted every day except:

(1) on an office of double rite;

(2) on Sunday (even when anticipated or, *quoad "Officium"* reposed);

(3) on any privileged ferial, vigil, or octave;

(4) on the Minor Litany Days in churches having only one Mass, if the Procession takes place (Tit. III, 11);

(5) during the whole time the Blessed Sacrament is exposed.

When not chanted, the *Missa quotidiana* is permitted only on:

(1) a feast of either semidouble or simple rite;

(2) an office of a day within a common octave;

(3) Friday after the octave of the Ascension;

(4) a major ferial of Advent;

(5) an office of *S. Maria in Sabbato*;

(6) minor ferials,

provided none of the following Offices also occur:

(1) a privileged octave;

(2) an Ember-day;

(3) Rogation Monday;

(4) ferials from the 17th to the 23rd of December inclusive (days of Major Antiphons O); [12]

(5) any vigil;

[11] Cf. Can. 1202, § 2.

[12] Noteworthy change.

(6) an octave day of simple rite;[13]

(7) a day on which the impeded Mass of the preceding Sunday is to be first resumed.

During Lent the *Missa quotidiana, sine cantu*, is permitted only on the *first* free day of each week, that is, the first day on which the office is of a semidouble feast or of a non-privileged ferial, according to the calendar of the church in which the Mass is celebrated (Tit. III. 9).

This Mass, moreover, is not permitted on an Ember-day, or when commemoration of a vigil has to be made.

In the *Missa quotidiana* three orations are said. If Mass is said *for the Dead in general*, the orations given for this Mass in the Missal are said; but if the Mass is said *for designated persons*, the first oration said will be for those;[14] but if this designation is wanting or unknown, the oration *Deus veniae largitor* is used; the second oration is *ad libitum*, and the third is *Fidelium*.

In all "*Missae quotidianae*" *lectae*, however, it is permitted, at will, to add other orations (according to the *Rubr. gener. Missalis*, Tit. V, 4 and IX, 12), provided the *Fidelium* be always said last (Tit. III, 10).

N. B. 1. In all Masses having only one oration, and in the "*Missa quotidiana*" *cantata*, the "Dies irae" must be said. In the "*Missa quotidiana*" *lecta* it may be said or omitted at will.

2. The Rubric given after Masses for the Dead in the old Missal is not found in the new Missal. The Rubric permitted the saying of the Epistle and Gospel of one Mass for the Dead as the Epistle and Gospel of any one of the other Masses for the Dead.

Absolutio super Tumulum.

The Absolution for the Dead has undergone some noteworthy changes. It practically agrees with the Ritual (Tit. VI, cap. 3, nn. 8 and 9) as far as the "Pater Noster," during which the aspersion and incensing take place. The new missal (which gives the Absolution in full after the "Orationes diversae pro Defunctis") continues in this way:

[13] Noteworthy change.

[14] Cf. "Orationes diversae pro Defunctis".

V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. A porta inferi.
R. Erue, Domine, animam ejus (animas eorum).
V. Requiescat (requiescant) in pace.
R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Absolve, quaesumus, Domine animam famuli tui N. (famulae tuae N., vel animas famulorum tuorum N. et N.) ab omni vinculo delictorum: ut in resurrectionis gloria inter Sanctos et electos tuos resuscitatus respiret (resuscitata respiret, *vel* resuscitati respirent). Per Christum, Dominum nostrum. *R.* Amen.

Loco praecedentis Orationis Celebrans dicere potest Orationem, quae dicta est in Missa, vel aliam convenientem.

Si autem sit praesens defuncti cadaver, Celebrans sequentem dicit Orationem:

Oremus.

Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui N. (famulae tuae N.), quam hodie de hoc saeculo migrare jussisti: ut non tradas eam in manus inimici neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi et ad patriam paradisi perduci; ut, quia in te speravit et credidit, non poenas inferni sustineat, sed gaudia aeterna possideat. Per Christum, Dominum nostrum. *R.* Amen.

Deinde Celebrans faciens Crucem manu dextera super tumulum, dicit:

V. Requiem aeternam done ei (eis), Domine.
R. Et lux perpetua luceat ei (eis).

Et, dicto per Cantores:

V. Requiescat (requiescant) in pace.
R. Amen.

Celebrans dicit recto tono

V. Anima ejus[15] (Animae eorum) et animae omnium fidelium defunctorum per misericordiam Dei requiescant in pace.
R. Amen.

[15] "Dicto per Cantores 'Requiescat in pace' et 'Amen', faciens iterum Crucem super tumulum, subjungit Versum *Anima ejus.*" Ritus celebrandi Missam, Tit. XIII, n. 4.

Tunc Celebrans inchoat Antiphonam "Si iniquitates", *et cum Clero recitans Psalmum* "De profundis", *praecedente Cruce, redit cum aliis ad Sacristiam. Ibi ab omnibus repetita Antiphona* "Si iniquitates", *Sacerdos, antequam paramentis exuatur, dicit sequentes Preces:*

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.

Pater Noster secreto *usque ad*

V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. A porta inferi.
R. Erue, Domine, animas eorum.
V. Requiescant in pace.
R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Fidelium, Deus, omnium Conditor et Redemptor: animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur: Qui vivis et regnas in saecula saeculorum. *R.* Amen.

V. Requiem aeternam dona eis, Domine.
R. Et lux perpetua luceat eis.
V. Requiescant in pace.
R. Amen.

Versus "Anima ejus", *Antiphona* "Si iniquitates" *et Psalmus cum Precibus non dicuntur, si Absolutio facta fuerit pro omnibus Defunctis.*

PREFACE FOR THE DEAD.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus: per Christum, Dominum nostrum. *In quo nobis spes beatae resurrectionis effulsit, ut, quos contristat certa moriendi condicio, eosdem consoletur futurae immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur: et, dissoluta terrestris hujus incolatus domo, aeterna in caelis habitatio comparatur.* Et

ideo cum Angelis et Archangelis, cum Thronis et Dominationibus cumque omni militia caelestis exercitus hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, Sanctus, Sanctus, etc.

JOHN J. MURPHY.

St. Augustine's Seminary, Toronto.

HOW THE MASS HELPS THE DEAD.

THE Council of Trent declares un-Catholic the teaching which denies that "sacrifice must be offered for the living or for the dead, for sins, to escape punishments, in satisfaction, or for other necessities".[1] It also holds that, "according to the Apostolic traditions it is proper to offer the Mass for those who have died in Christ, but have not fully satisfied for their sins";[2] and that "Purgatory exists, and that the souls detained there can be helped by the prayers of the faithful, and especially by the acceptable sacrifice of the altar".[3] Detailed information, however, is not given us by the Council, nor in any explicit pronouncement of the Church since. While there is a fair measure of agreement, there is no unanimity, among theologians, as to many questions arising out of the decisions just quoted. So it may be of interest to give a connected, though summary, account of the more commonly received opinions that are of theoretical interest or practical importance regarding the amelioration effected in the condition of the dead by the Holy Sacrifice.

The points to be touched on may be classified as answers to the following questions: What souls are relieved by the Mass? To what extent are they benefited by it? And what precise effect of it brings about alleviation of suffering in their condition?

In answer to the first question it may be said that, in harmony with the doctrine of the Council of Trent, the Mass helps the souls in Purgatory collectively, or any souls there. The words of the Tridentine Fathers, as cited, require no further assent. But the general teaching of theologians, as well as the sound

[1] Sess. 22, can. 3.

[2] Ibidem, can. 2.

[3] Sess. 25, *de Purg.* Cf. Tridentine Profession of Faith; also can. 809 of the Code, the sense of which I give below.

instinct of our Catholic people, holds out to us an assured hope of a definite and special benefit to the soul or souls for whom Mass may be offered. It is certain that God will not despise a contrite and humble heart, nor dismiss its petition unanswered; and much less of course will our petition fail when supported by the prayer of our Lord Himself in the Mass.

Nor need we be disheartend by any fancied experience of ours to the contrary, for, as Noldin[4] writes with regard to certain temporal favors that God does not grant: "Semper tamen vi sacrificii oblati conceditur aliquod aliud bonum loco ejus quod petitur, si non reperiat obicem." So in reference even to a prayer which lacks certain proper conditions, he holds that it is not devoid of all effect, and will at least obtain for the suppliant the grace to improve at another time.[5] Lehmkuhl[6] says that, though in certain circumstances the priest's intention when he says Mass may not have the immediate support of Christ, still His all-powerful influence will not be wanting, but will be merely diverted to securing other benefits. Other authorities there are who hold that if we pray for anything at all that we deem desirable, we shall obtain the same if it is really good for us; if it is not, we shall not get it, but something better, something really useful instead.[7]

Of course prayer for ourselves, or for others if they be alive, may be deflected from its object—no matter how excellent or necessary—by the obduracy and unresponsiveness to grace of the person on whose behalf it is offered, just as if we sought something that would be a bar to, or would not forward, our eternal interests. In regard to this latter impediment, the question whether the purpose of prayer, in order to be acceptable to God, should be a positive aid to our salvation, or whether it would suffice if it were compatible with it, depends perhaps on whether we are under an obligation to use our every act and every creature of God's that is at our disposal, in order to attain our last end.[8]

[4] *De Sacramentis*, n. 174.

[5] *De Praeceptis*, n. 144.

[6] *Theologia Moralis*, II, n. 235 (11th ed.).

[7] Egger, S.J., *Are Our Prayers Heard?*, p. 50.

[8] "Non petimus temporalia tamquam principaliter quaesita, sed in ordine ad aliud, eo tenore a Deo petimus ipsa, ut nobis concedantur, secundum quod expediunt ad salutem." *Summa Theologica*, 2ª, 2ae, qu. 83, a. 6 ad 4.

However this may be, such a hindrance to the efficacy of impetration, whether in the Mass or outside it, is manifestly absent when the souls in Purgatory are intended as the beneficiaries. Similarly, the element of human coöperation with the Divine assistance, often so essential in the providence that regulates the concession of spiritual and temporal favors, has no place in those of which the dead are capable; and, if it had, it would not be wanting. Accordingly, as there is no barrier to the flow of God's mercy which is released for them through the agency of the Mass, it is difficult to understand how Noldin [9] and others can justify the doubt that the fruits of a Mass are applied by God to the particular soul for which it is offered.

Apparently, according to these theologians, the Mass operates on behalf of the souls in Purgatory somewhat according to the manner in which Saint Augustine [10] and apparently Saint Thomas [11] hold that our suffrages are effective for the living. That is to say, it may or may not be applied by God to the soul of the celebrant's choice, or it may be accepted by Him in greater or less measure. This opinion, expressed in theological language, is that the Mass benefits the dead *nulla certa lege neque infallibiliter*.

On the contrary the common opinion, based on the fact that, when Mass is said for a dead person, there is nothing wanting in the matter sought, in the manner of seeking it, or in the utilization of it, is that it becomes immediately efficacious on his behalf. Thus Lehmkuhl says that nothing such as impetration is required in order that the satisfaction of Christ accruing from the Mass may be available for a particular soul. Referring for support to Saint Thomas, Suarez and Bellarmine, he concludes that it helps the dead for whom it is offered "infallibiliter ex opere operato stricte sumpto;" [12] or, as he puts it in untechnical terms elsewhere, "nisi vero specialis ratio obstat, fructus Missae applicatur sane ei pro quo offertur, idque secundum certam et definitam mensuram." [13]

[9] *De Sacramentis*, n. 180.

[10] In *Joan. tr.* 102, n. 1 (*apud* Billot, *de Sacramentis*, p. 594).

[11] Summa, 2ª, 2ae, qu. 83, a. 7 ad 2. Although Suarez, *de Religione*, tr. 4, l. 1, C. 27, holds the reverse, supposing the necessary conditions on the part of the person to be present.

[12] *Theologia Moralis*, II, n. 248 and note.

[13] *Casus*, II, n. 186.

Lest this common view be misunderstood, it is to be noted as perfectly clear from the Church's practice in sanctioning and encouraging foundation Masses, and the offering of Mass for the same person not only on the day of death, but also, for example, on the third, the seventh, and the thirtieth day after it, that it is her official teaching that one Mass may not wholly expiate the punishment to which a soul is liable. How is this to be reconciled with the view that the Mass gives infallibly and, as it were, automatically to the dead for whom it is offered, access to the treasures of Christ's merits and satisfaction? One explanation that may be offered is that there is no certainty that God has not shut off, if I may put it so, some of the reserves of grace and pardon to which this Holy Sacrifice of its own nature would entitle us; and so it may not have an indefinite or inexhaustible degree of efficacy, and may not necessarily cover the extent or degree of punishment which a particular soul has incurred.

This theory of the restricted efficacy of the Mass does not serve at all in the case where Mass is offered in such circumstances that the benefit of a privileged altar goes with it; because the plenary indulgence certain to be gained in this way is of its own nature quite sufficient to make up for the debt due, without any demand being made on the satisfactory fruit of the Mass at all. Accordingly, it must be admitted that our claim on the Divine bounty in the interests of a particular deceased friend, through Masses, indulgences, and our own prayers, is not always accepted by God at its real value. Nevertheless, there is no reason at all for supposing (but every reason to the contrary, as I have tried to show) that it may be quite dishonored, and not avail at all for the bettering of his position.

In the absence of guidance from Scripture or the authoritative teaching of the Church it is not for us to pry into the reasons that may restrain God's hand, always outstretched to dispense His favors lavishly to those who approach, or for whom others approach, the throne of mercy and grace. With all hesitation and reverence, however, we can conjecture that the withholding of the full effect of the suffrages offered for an individual after his death may be a proper punishment for his having been remiss in availing himself of the benefits of

the Mass while he was alive, and when to do so would perhaps have involved some inconvenience or sacrifice. The dead share in the Mass, says Saint Augustine, "qui cum viverent ut haec sibi postea possent prodesse meruerunt." [14]

Again, if a person were callous and indifferent to the suffering of the poor souls, especially those who had a special claim on him, it would seem in accordance at least with human standards of justice that the Divine answer to some of the suffrages offered for him should be the easing of their pains, if they were in Purgatory at the time.

In the third place, some souls being bereft of friends, and having had no opportunity of getting Masses or prayers said for them after their decease, would seem to be in need of the exceptional mercy of Almighty God. Are we then to consider that they are exempt from His economy regarding the Church Militant, which makes it necessary that satisfaction be tendered, or at least some petition be made, on behalf of its members before they obtain any remission? It is the opinion of Suarez [15] that, outside the cases of the Mass, and some of the Sacraments and indulgences, no temporal punishment is ever remitted without an equivalent amount of actual satisfaction being presented in lieu of it; on the ground that it would be out of harmony with Divine justice that sins should go unpunished. Other theologians,[16] however, hold that mere prayer as such, and without reference to or in excess of the amount of satisfaction it always involves in the case of mortals, can gain some exemption from the strict law that we must do our part, trivial though the suffering or inconvenience may be, in order to tap for ourselves or others the boundless treasure that our Lord has amassed by His sufferings and death. So we cannot count on purely gratuitous canceling of their punishment at our mere request—and still less in its absence—as a sure means of obtaining relief for the bereaved souls whose sad case, it is to be supposed, has a special claim on the mercy of God.

[14] Apud Billuart, *de Euch. diss.*, VIII, art. III. Cf. Lehmkuhl, *Casus*, II, n. 190.

[15] Apud Lugo, *de Poenitentia*, disp. 24, sect. I, n. 20.

[16] E. g. Lugo, loc. cit.

There is no certainty how far God may vouchsafe to hear their prayers on their own behalf. Lugo confesses that on account of their being in a state of punishment the souls in Purgatory can do little or nothing for themselves. But, having appealed for support to Suarez,[17] he concludes: "Quid . . . mirum si Deus eas aliquando (sibi) exaudiat?"[18]

Another conceivable fount of consolation for the souls whose lot is most piteous is the charity and compassion of the Blessed Virgin and the Saints, whose prayers we may well believe are offered particularly for them. But here again, inasmuch as the suffrages of our heavenly patrons are necessarily lacking in the element of sacrifice, and instead of being penal, are a cause of supreme joy to them, it is not clear how far they may have as their appropriate object the forgiveness of temporal punishment. It is true, indeed, that they can and do obtain for their clients more choice and precious blessings than this. And in one of the prayers for the dead found in the Missal this clause occurs: "Virgine intercedente cum omnibus sanctis ad perpetuae beatitudinis consortium," etc. Moreover, the Sabbatine[19] privilege of Our Blessed Lady can be better explained, and her dignity better consulted, by postulating her direct intervention on behalf of the souls of the dead, than if we suppose her to take the somewhat roundabout way of getting grace from God, whereby the living are moved to offer satisfaction for them.

However, unless the efficacy of the intercession of Our Blessed Lady and the Saints for the dead were limited in some way,[20] it would, by its fervor, acceptableness, and superabundance, so quickly release them as to interfere with what we perceive, by the dim and uncertain light granted us, to be God's arrangements for the punishment in the other life of sins forgiven.

By the process of exclusion, then, we may suppose with a fair degree of probability, that God consults the interest of the desolate and specially deserving souls, principally by allocating to them a share of the Masses and other sources of satisfaction

[17] *De relig.*, lib. I, de orat., cap. II.

[18] *De Poenitentia*, disp. 24, sect. I, n. 23.

[19] Ballerini, *Opus Theologicum Morale*, V, de Suffragiis, n. 17.

[20] Ballerini, loco citato.

offered for those who while they were alive did not do much to merit them. Nevertheless, as I have said more than once already, it is the general belief that the *entire outflow* of any particular channel of expiation is never diverted from the soul for whom it was intended by the offerer on earth.

This, however, does not mean that by the very fact that a Mass is offered for a certain deceased person he necessarily experiences some diminution, however small, of the intensity of his sufferings, or has their duration shortened; because its beneficial effect may have to go to put an end to, or assuage, God's anger as a preliminary to such relief. For it is the teaching of theologians that souls may carry with them beyond the grave a certain degree of God's displeasure; and so, like the living, may need not only to pay the debt of temporal punishment they owe, which is met by the *satisfactory* fruit of the Mass, but may want its strictly *propitiatory* effect as well. Lehmkuhl,[21] for example, discussing the case of certain souls, says it may be that "propitiatio aliqua requiratur, quae viam sternat, ut ad illas animas efficax auxilium perveniat". And perhaps it would require more than one Mass to mitigate God's anger, which would possibly be a bar to their deliverance or the lessening of their pains." "Nihil mirum si aliquando multae Missae requirantur, neque sufficiat offerre Deo indulgentias, ut anima certa e purgatorio liberetur. Nam obvoluta quasi jacet in densissimis tenebris divinae irae atque justitiae." [22] Of course, apart from the propitiatory effect of a Mass being made available for it, God's anger with such a soul would in time be allayed by its actual endurance of its sufferings, that is, by *satispassio*, a process of refinement which makes its churlish soil congenial and adapted to receive the advantage of satisfaction coming to it through any medium.

So the Mass may help our departed brethren in as far as it is propitiatory and in as far as it is satisfactory. Can it do so in a third way, in so far as it is a sacrifice of petition? As I have said already on the general subject of petition or impetration as directed to secure release from Purgatory, the affirmative answer may be characterized, with Lehmkuhl, as very

[21] *Theologia Moralis*, II, n. 246.

[22] Lehmkuhl, op. cit., n. 248, 5. See also his *Casus*, II, n. 187, and Noldin, de Sacramentis, n. 324, 3.

doubtful. But this hesitation is only justified, if the prayer has as its *direct* term the remission of punishment; or, to express it in the words of Suarez, if it seeks this, "nullo actu hominis mediante". The reason is that prayer can certainly obtain from God the efficacious graces whereby we ourselves or others may be inspired to offer direct satisfaction in various ways for the soul or souls we wish to relieve. Thus the impetratory effect of the Mass may obtain for us grace to offer or get offered another Mass for our deceased friend, the satisfactory fruit of which would be available for him. An impetration, especially if it be that of the Mass, properly utilized will also be the means, for example, of our gaining indulgences, giving alms, and practising mortification for him; and will move God graciously to accept the atoning virtue of these on his behalf.

There is a special difficulty in determining how far the souls in Purgatory who did not receive the Sacrament of Baptism are the beneficiaries of any or all of the fruits of the Mass. For such great authorities as Suarez [23] and Vasquez hold that if people do not pass through the gate of Baptism they cannot have any share in the satisfaction of the Mass, any more than they can participate in the graces of the Sacraments. But this view is undermined by Canon 809 of the Code, which authorizes the offering of Mass for all, both the living and the suffering in Purgatory. Nor is there any restriction so far as the dead are concerned imposed by Canon 2262. It has always been the accepted view [24] that the Mass, in so far as it is impetratory, is a means of helping even the non-baptized souls at least indirectly, by stimulating the good will and securing the good offices of their friends on earth.

It goes without saying that the Mass as the work of Christ is indefinitely more copious in its effects than either indulgences or the personal good deeds of any creature, which, of course, are indebted for their value to the Cross, of which the Mass is the counterpart. We can realize this all the better by remembering that it is the opinion [25] of many authorities that our Lord by a present personal act associates Himself with His

[23] *De Eucharistia*, disp. 79, sect. 10.

[24] Lehmkuhl, op. cit., II, n. 247.

[25] Founded or supported by the text: "He continueth forever . . . always living to make intercession for us." Hebrews, 7:24, 25.

delegate, the priest, at the Consecration. Besides, to come to a lower plane, the various fruits of the Mass facilitate one another's operation, as we have seen. This characteristic is wholly or partially wanting in the case of other suffrages. For instance, indulgences, which merely pay a debt if the circumstances are opportune, do not seem to have any power to appease God's anger and make appeal to His mercy which may be a condition of their operating.[26]

Though its main efficacy accrues to the Mass because it is the work of Christ, there are certain subordinate streams that go to make up the boundless reservoir of blessings it contains. Of these the Church contributes the principal by making the priest (the delegate of Christ) her agent also and commissioning him to pray in her name. The value of the Mass from this source is merely impetratory and not satisfactory; inasmuch as to originate satisfaction and merit a personal act is necessary.[27]

Again, the priest's mere act of saying Mass, the assisting at it on the part of the congregation, or the procuring of its celebration by, for example, one who gives the honorarium, is of altogether exceptional value and acceptableness in the sight of God. So the coöperation of these with Christ and the Church has in an eminent degree *ex opere operantis* the attributes of other virtuous acts. That is to say, it is meritorious, impetratory, and satisfactory; and the two last mentioned effects may be transferred for the benefit of a soul or souls in Purgatory, by one who is in the state of grace.[28]

The part of the *ex opere operato* fruit destined for the celebrant personally is, according to the generality of theologians, inalienable;[29] but the same does not seem to be true[30] in the case of the others just referred to who are in a sense coöfferers with him. And the question may be raised as to whether the advantages these derive in that capacity, would, if they were made over to a soul, alleviate its condition more than is

[26] See, however, Lehmkuhl (op. cit., n. 247, 3), who says that perhaps some degree of impetratory effect may be ascribed to them.

[27] It is not easy to understand how Noldin (*de Praeceptis*, n. 743, 2) can attribute satisfaction to the Divine Office as the prayer of the Church.

[28] Ballerini, loc. cit., n. 11.

[29] Noldin, op. cit., n. 176, C.

[30] Ibidem, n. 176, b.

done by the application of the *ministerial* fruit—that at the free disposal of the priest. The answer of Lehmkuhl [31] is that, though assisting at Mass may be a better way of forwarding the interests of the living than having it offered for their intention, inasmuch as it is the impetratory effect they principally want, the reverse is generally true in the case of the dead, whose special need is satisfaction. But the Divine mercy can easily supply, in the interests of these, what is wanting in the one way as compared with the other; an act of clemency we may confidently expect, especially if it be not possible for the person hearing Mass to have its *ministerial* effects offered for the soul or souls he wishes to benefit.

DAVID BARRY.

Bruff, Ireland.

THE LAY ORDER OF PENANCE.

THE seventh centenary of the formal foundation of the Order of Penitents—commonly known as the Third Order of St. Francis—recalls to mind one of the most remarkable religious movements in the history of the Church. It was in its origin essentially a lay movement, though it overflowed into the clerical order. To-day we speak of the Third Orders of St. Francis and St. Dominic, as though these "Third Orders" were off-shoots from the Orders of Franciscan and Dominican Friars: and one biographer of St. Francis has seen in the institution of the Franciscan tertiaries an evidence of the original creative genius of the Seraphic Founder. Like many institutions within the Catholic Church, however, the Order of Penitents can be attributed to no one mind; it was a spontaneous growth within the Catholic body, of which the early beginnings are not easily traceable. Undoubtedly St. Francis and the Franciscans gave a new impetus to the Penitential movement in the thirteenth century, and later the movement was further fostered by the Dominicans. But the Franciscan Friars were themselves to some extent a product of the lay Penitential movement; and when in 1221 a formal Rule was given to the secular Penitents under Franciscan direc-

[31] *Theologia Moralis*, II, n. 254. *Casus*, II, n. 189.

tion, that Rule was itself largely an adaptation of the Rule given by Innocent III in 1201 to an earlier Order of Penitents, the Humiliati.

The lay-Penitential movement was in fact widely spread throughout Europe toward the end of the twelfth century. It was a reaction against the worldliness and irreligious formalism which for a long period had depressed the spiritual life of Christendom and was nowhere more rampant than amongst the clergy themselves: it developed side by side with the reforms of the monastic order, represented most notably by the Cistercians, and with the reforms in the clerical body which gave rise to the new Orders of Canons Regular, such as the Premonstratensians, and it is to be noted that the lay-Pentential societies emphasized at once the needed return of the Christian people to the austerity and simplicity of the Gospel which was the inspiring motive of the great monastic reform of Citeaux, and the revival of simple apostolic preaching which St. Norbert introduced amongst his Canons Regular. Everywhere we find amongst the lay-Penitential societies a rigid simplicity and frugality as opposed to the prevalent luxury of the age and at the same time a keen thirst for hearing and expanding the Gospel in its practical applications to daily life. Lacking instruction by the priests, the lay-Penitents would meet together to receive religious instruction from one of themselves; and in the fervor of their spirit they not infrequently went forth into the highways and byways to preach to the people. It is not surprising that in the beginning of the movement, not a few of these Penitential associations strayed from the path of orthodoxy and Catholic discipline. The Waldenses are a typical example of the heretical developments which occurred within the movement. Yet the blame lay not wholly with these wandering enthusiasts: it must be apportioned to those who ought to have set the example of a Christian life and to have ministered to the people the divine word of life for which so many were athirst.

One of the purest glories in the fame of the great Innocent III is his recognition of the Penitential movement and of the value it might be to the Church for the revivifying of the Faith and piety of Christendom. He it was who gave the Humiliati their formal Rule; and it was his wise statesman-

ship which reconciled to the Church, Durandus d'Huesca and Bernardus Primus, with their respective followers, and allowed them to continue their evangelistic work in obedience to the Church.

The Humiliati have an important place in the history of the lay-Penitents, since the Rule given them by Innocent III formed (as we have already noticed) the basis of the Rule given later to the Franciscan tertiaries. Tradition states that the Humiliati were in their origin an association of Lombard families who had been exiled to Germany and in their exile had united themselves in a religious brotherhood for the good of their souls. They were weavers and woollen merchants. On their return to Lombardy they maintained their association, which rapidly increased in numbers. The rule of life they adopted obliged them to work for their living, to live frugally and avoid all luxury and to give all superfluous wealth to the poor. They assembled regularly for prayers and spiritual exhortations given by one of the fraternity. The local fraternities were under the supervision and direction of a higher council and provincial ministers and thus the unity of the association was maintained. As time went on, communities of religious women were formed within the general association, and later, communities of clerics. But essentially the Humiliati were a lay association. In the Papal Rule of 1201, Innocent III incorporated the hitherto customary rule which the Humiliati had followed. He allowed them in their assemblies to expound the Word of God in its practical application to the conduct of life; but forbade them to preach formally on the dogmas and Sacraments of the Church—this being a matter properly belonging to the bishops and to priests delegated by the bishops. The same limitation was imposed on the preaching of Durandus d'Huesca and Bernardus Primus. The preaching of the lay-Penitents was thus confined to subjects of practical piety and the reformation of conduct. In the technical language of the time, they were commissioned " to preach penance ".

In this way the lay-Penitential movement and its evangelistic activities were first brought within the law of the Church. Yet even so, there was a strong tendency within the movement to act independently of authority; and not a few of the

Penitential associations were suspect as to orthodoxy. This suspicion of unorthodoxy attaching to the Penitents and preaching associations, accounts for the hostility shown to the Franciscans when first they went beyond the confines of Italy, until the Holy See issued commendatory letters to the bishops to allay the suspicion: for in many respects the early Franciscans resembled the lay-Penitents.

To them, in fact, was mainly due the achievement of bringing the lay-Penitential movement definitely into harmony with the Catholic spirit. That was one of the great things the Catholic Church owes to St. Francis and his followers. For good or for evil the lay-Penitential movement was already a wide-spreading influence: its strength lay in the fact that it expressed the need felt by many for a more vital and spiritual religious life as distinct from the dead formality and insincerity of religion as it was commonly practised and as unfortunately it was generally set forth by the clergy of the period. It represented a genuine awakening of the religious spirit. The danger came from the fact that the clergy as a body were unable to give it direction or to satisfy its demands for a more vital spiritual life. Can one wonder that amongst the lay-Penitents a tendency showed itself to disregard the clergy and even to challenge their authority? Left without an inspiring Catholic guidance, the movement might well in conjunction with the free-thinking sects, such as the Albigensian, have anticipated the religious disruption of the sixteenth century. Happily Divine Providence raised up two Saints to save the Church: Dominic, whose primary work was to combat the danger of a free-thinking rationalism; and Francis, the joyous "Penitent of Assisi," in whom the Penitential movement found its purest Catholic representative and its most inspiring exponent.

When St. Francis and his companions on their first evangelistic journeys described themselves as "Penitents from Assisi," the title correctly bespoke the fundamental character of the new fraternity and its immediate place in the reform movement of the period: in the same way as the adoption of the title of "Canons" by the early Dominicans indicates the historical genesis of their Friars Preacher through the reformed Canons Regular.

In all essential features the first Franciscans were nothing other than Penitents—men who aspired, as did other Penitents, to live according to the evangelical rule of poverty and unworldliness and in an association of fraternal charity. They were not a clerical order: most of them were lay-brethren. Where they differed from the ordinary Penitential association was in their separation from the world: they abandoned their homes and families and lived together in a simple community life under the vows of poverty, chastity, and obedience. Thus in the Franciscan fraternity the Penitential association developed into a regular Religious Order, the first of the great mendicant Orders which were to form a new feature in the institutional life of the Church.

For some years after their foundation the Franciscan friars maintained their exclusively Penitential character and their preaching was of that practical hortatory type known as "the preaching of penance". They admonished the people to love God and avoid sin. In the words of St. Francis they discoursed "of virtues and vices, of punishment and glory". It was the same type of preaching as that which Innocent III had allowed to other lay-Penitential associations. Even after the Franciscans had become more largely a clerical order, and were commissioned to expound the dogmas of the Faith, this penitential type of preaching continued to be a characteristic feature of their work. As St. Bonaventure reminded his brethren, the primary object of the Franciscan study and preaching was to move the heart and thus lead men to practical piety: speculative theology was but a secondary consideration.

It is not surprising then that the Penitential movement came very much under Franciscan influence and direction and received a new impetus from their preaching. One early chronicler thus sums up the effect of the preaching of the friars:

> And the Lord gave them the word, and the spirit to speak, according as opportunity offered, words exceeding sharp as swords, piercing the hearts of young and old, who, leaving father and mother and all their possessions, followed after the brethren, taking upon them the habit of Religion . . . nor were men only thus converted to the Order, but many maidens also, and widows, pricked to the heart by

their preaching, did in accordance with their counsel betake them into convents ordained in sundry cities and castled villages, that they might do penance . . . and in like manner also husbands with wives and wives with husbands, unable to free themselves from the bonds of matrimony, by the salutary counsel of the brethren did in their own homes bind themselves into stricter penitence.[1]

There can be no doubt that, from a very early period in the Franciscan apostolate, secular penitents began to place themselves under the spiritual direction of the friars and to follow as closely as they might the Franciscan life of poverty and evangelical simplicity. In some cases it would seem that these penitents bound themselves by a vow of obedience to live as the friars directed: since in the Rule of 1221 the individual friars were forbidden "to receive women to obedience". How far these secular penitents were considered as coming within the general Franciscan fraternity, it is difficult to say. That they regarded themselves and were regarded by the friars as spiritually akin to the friars, is very probable: but that the friars and the secular Penitents, under their direction, were in any formal sense "one fraternity," is extremely doubtful.[2] But until 1221, the Franciscan Order was very loosely organized; and the relationship between the friars and the secular Penitents would be thought of more "in the bond of the spirit" than in official or legal terms.

The year 1221 marks at once the beginning of a more definitive organization of the Order of Friars Minor as well as the formal organization of the secular Penitents under their influence and direction: and from this date the "Brothers and Sisters of Penance" became a distinct Order in the Church with a Rule and organization evidently designed for universal application, wherever the Penitents might be established. The new Order was distinctly a lay-Order for people living in the world and fulfilling the ordinary duties of secular life, yet aspiring to a higher religious perfection and a stricter and more generous observance of the Gospel-life.

In two things especially the Penitents were called upon to practise a higher Christian perfection: in opposition to the

[1] *Legend of the Three Companions,* Chap. XIV.

[2] This opinion has been put forward by Père Mandonnet, O.P., in his scholarly essay, *Les origines de l'Ordo de Paenitentia* (Fribourg, 1898).

sensuous luxury which was common at the period, they were to observe an austere simplicity as regards food, dress, and all bodily habits; and in their relations with their fellowmen they must base their conduct on the evangelical law of fraternal charity. They were not called upon to renounce their property, but the austere simplicity of life and the rule of charity were an effective antidote to the spirit of greed and avarice which lay at the root of most of the social evils of the time; and it seems to have been the common custom of the Penitents to distribute to the poor whatever of this world's goods they possessed beyond what they required for their own frugal needs. Those who were married observed a strict conjugal chastity, a virtue too commonly unheeded at the time; hence the appellation of *continentes* by which the Penitents are frequently described in the documents of the thirteenth century. But in some respects, having regard to the social life of the period, the most drastic innovation introduced by the Penitents was their refusal to take party-oaths or to take up arms in support of civic or party feuds. This refusal more especially affected the status of the Penitents in Italy, where the social and political life of the communes was a constant turmoil and struggle between the parties within the commune and between the communes themselves, and where no man had any standing unless he bound himself by oath to one or other of the rival parties. But the Penitents would recognize no civic or party claim which was at variance with the Gospel-law of fraternal charity. The only intervention allowed them in the party or civic feud was that of the peacemaker: as far as lay in their power they must endeavor to bring about peace and good will between the belligerents.

Amongst themselves they were united in close ties of spiritual kinship: they were a fraternity in the strictest sense of the word, bound to assist each other both spiritually and temporally. They assembled at stated times for prayer and spiritual exhortations; the poor and the needy sick were cared for by the fraternity. Each local fraternity was under the authority of "ministers," elected annually: but the fraternities were further subject to a "Visitor," or, where the local fraternities were federated, to the authority of a Provincial Minister. The "Visitor" was at different periods appointed, now by the

Friars Minor and now by the bishop of the dioceses, until Nicholas IV in 1289 definitely decided that the Visitor should be a Friar Minor. His duty was to encourage the Penitents in the observance of the Rule and to correct delinquencies and abuses. But the ordinary government and administration of the fraternities was always in the hands of the ministers elected from the Penitents themselves.

It would be difficult to overestimate the part played by the new Order of lay-Penitents in the religious revival of the thirteenth century, especially in Italy where the Order attained to its fullest development. In the struggle between the Papacy and Frederic II, the Penitents, according to the testimony of the Imperial Chancellor, Pier della Vigna, turned the scales against the Emperor: had the Penitential movement not come under the influence of the Franciscans, it is not improbable that the history of that struggle might have been written differently; since amongst the earlier lay-Penitents a strong anti-clerical tendency was very manifest. It was chiefly due to St. Francis that the Penitential movement was transformed from a danger to the Church into its support: and it is when we realize this, that we learn the fuller significance of the Saint's fervent devotion to the Holy See and of the reverence he inculcated toward all priests, be they worthy or unworthy of the office they hold. He sorrowed over the unworthy priest, realizing the dread account such a one must render to God at the Judgment Day: nevertheless he would reverently kiss his hands because of the Holy Mysteries they administered; nor would he preach in any parish against the will of the parish priest, however poor or ignorant he might be. And this reverence for the priesthood he inculcated upon all his followers. This fervent devotion to the priesthood and to the authority of the Church was in marked contrast to the general tendency hitherto prevalent amongst the lay-Penitents, to whom the ignorance and spiritual inefficiency of the clergy were a scandal and stumbling-black; and undoubtedly it did much toward averting a widespread schism in the thirteenth century.

In a more constructive way, too, the new Order of lay-Penitents contributed much toward the moral and religious renovation of Christendom which followed upon the institution of the mendicant Orders. And here again the influence of the

Franciscans did much to infuse a more Catholic spirit into the Penitential movement. The earlier Penitential associations all showed a marked legalist and puritanical spirit; a leaning toward the letter of the Gospel rather than toward its spirit. Perhaps the most Catholic achievement of St. Francis and the friars was that they imbued the Penitents with that mystical devotion to the Person of our Lord which was the inspiration of St. Francis's own life and the governing ideal of the Franciscan fraternity: they transfigured the observance of Gospel precepts with the spiritual idealism of our Lord's own earthly life. In a word, St. Francis emphasized the spiritual apprehension of the personal life of our Lord as the test of a true Penitent, rather than the external observance of the Gospel precepts: the true Penitent was not one who lived a poor, simple and austere life, but one who lived such a life in spiritual fellowship with Christ in His earthly mission of redeeming love. The Gospel was thus raised above a mere code of conduct and was realized as an inspiring life of the love of God and of one's fellowmen, in mystical union with our Lord.

Two streams of medieval religious development thus met and commingled amongst the Franciscans and overflowed into the Penitential movement under their influence or direction. The one was that new mystical piety which had grown up particularly in the cloisters of the Cistercians and reformed Canons Regular, of which St. Bernard is the most notable exponent. The ground of this new mystical piety was an ardent devotion to our Lord in His Sacred Humanity as the divine type and source of our own spiritual humanity. To live the Christ-life as it was manifested to us in our Lord's redeeming mission on earth was the aspiration of those smitten by this devotion: the impelling motive was a love of Him who loved us so much. The new devotion had brought a new freedom of spirit and an enkindling fervor into the monastic cloisters, dissipating the externalism and formalism which had widely depressed the monastic spirit and diminished its spirituality. Wherever this devotion spread, the monastic life became more simple and buoyant, as when men escape from rigid conventionalities into an atmosphere instinct with life and freedom. Behind the letter of the law they saw Christ the Redeemer beckoning them to follow Him: even as the

Apostles looked on our Lord as they listened to His words: and the service of duty was transformed into a service of love.

It was that piety which transfigured the life of St. Francis and drew him to rejoice in following the hard ways trodden by our Lord on earth. He was the passionate lover, seeking his soul's Beloved, the Divine Lord of all, who for our sake became Man. With a lover's persistence he sought to tread as closely as he might in the footsteps of his Lord, deeming it his greatest gain to become conformed to Him in the love which drew Him down from Heaven and made Him "the first-born of the sons of God," the Beginning of the new humanity which was to overcome the world. In this "divine humanism" of our Lord's life, St. Francis, born for love and joy, found his soul's vocation and freedom. As at an earlier period he had thirsted for glory amidst the world's vanities, after his conversion he thirsted for the glory revealed to him in the earthly adventure of the Divine Redeemer: and in all simplicity he sought to tread in the footsteps of the Lord he loved, that so he might be wholly conformed to Him. As He had trodden the path of poverty, hardships and suffering, so would Francis out of love for Him.

But in St. Francis this mystical devotion to the Person of our Lord met with that literal evangelicalism which was the strength of the lay-Penitential movement, as well as its danger. The Penitents in their direct appeal to the Gospel as the Christian's rule of life, and in their effort to mould their lives upon a literal acceptance of the Gospel precepts, had made an effective protest against the worldliness and formalism which had eaten into the life of the Church. Francis too was a literalist, and looked to the simple literal observance of the Gospel as the way of salvation and he regarded himself and his friars as called by God to preach the simple evangelical life. On one occasion, when some of the ministers of his yet unorganized Order were urging him to adopt one of the monastic Rules, the Saint stoutly declared that he would have no other rule than that of the Gospel itself. When he was in doubt as to any particular line of conduct to be followed by himself or his religious brethren, his custom was to open the book of the Gospels and to accept literally the direction there set forth. In this Francis showed himself a true "evangelical"

of the Penitent type. Where he differed from the ordinary type of Penitent which preceded him was in the fusion within his own soul of the new mystical devotion to the Sacred Humanity of our Lord and the literal evangelicalism of the Penitential movement. If one may thus express it, in St. Francis and his followers the worship of the written Gospels became a worship of the living Christ.

The whole temper of the Penitential movement was thus transformed; its "moralism" was lit up with the vivifying idealism of the new mystic devotion to our Lord.

As it was thus remoulded in spirit by the influence of St. Francis, the Order of Penitents became a powerful force in the renovation of the spiritual life of Christendom. From time to time Penitential societies and individual Penitents, breaking loose from the discipline of the Church, still showed what a danger the movement might have been to the Faith and to Catholic unity, had it not come under the influence and direction of St. Francis and his friars.

Of this great medieval institution of lay-Penitents, the Third Order of Franciscans together with the Third Dominican Order is the legitimate historical development. It was however not until the end of the thirteenth century that the lay-Penitents were definitely placed under the jurisdiction of the friars and came to be known as "tertiaries": members of a Third Order. Before that, as we have said, the visitatorial jurisdiction alternated between the friars and the diocesan bishops; and the Penitential fraternities constituted one Order—the Order of Penance, though their Visitors might be taken from the Friars Minor, or the Friars Preacher, or from other religious orders. The common bond was the Rule given them in 1221. At various times during the thirteenth century this Rule was revised chiefly in regard to the question of the government of the Order, until it assumed its definite medieval form during the Pontificate of Nicholas IV;[3] and in this form it remained until Leo XIII in 1883 revised the Rule for Franciscan tertiaries with a view to adjusting it to modern conditions.

In making his revision of the Rule, Leo XIII explicitly declared his purpose to be the revival of the Franciscan Order

[3] For the history of this development of the Rule, cf. Mandonnet, *Les Regles et le Gouvernement de l'Ordo de Paenitentia au XIII Siècle* (Paris, 1902).

of lay-Penitents as a widespread institution for the renewal of practical Christian life, and to this end he urged that the Order should be made known and propagated. His successors, Pius X, and the present Pontiff, Benedict XV, have similarly encouraged its propagation and taken an active interest in its reconstitution. As a matter of fact the Franciscan tertiaries in recent years have enormously increased in members: in all probability the Order is as numerous to-day as at any period of the Middle Ages.

The problem which is attracting the serious attention of those interested in the revival of the Order to-day is not its increase in membership but its reconstruction in the primitive spirit of the Penitential movement as this developed under the Catholic spirit of St. Francis. It might do much toward the revival of the primitive spirit if tertiaries reclaimed their original title of " Penitents " as indicating the penitential spirit in which their religious profession is founded. By the penitential spirit, I mean the spirit of unworldliness and the renunciation of the un-Christian principles by which the world generally seeks success and pleasure. Such a renunciation is demanded of every Christian, but the very essence of the Penitent's profession was that he explicitly recognized this renunciation and set himself to a closer conformity to the Gospel law, as contrasted with the more lax interpretation of that law as commonly accepted by the easy-going Christian. It was the simpler acceptance of the Gospel as his rule of life which marked off the Penitent from the ordinary run of Christians. Such a profession necessarily meant a renunciation of much that the world at large values and delights in; it necessarily brought the Penitent into conflict with many of the habits and fashions and prejudices of the world in which he moved, and which an easy-going conscience lightly tolerated or approved. Thus the Penitent profession, like the Religious profession, implied a larger renunciation of the world in its ungodliness and a simpler adherence to the Gospel law than are found amongst Christians generally. It is in this larger unworldliness of spirit and in their clear opposition to the ungodly spirit of the world that the modern tertiaries will prove themselves spiritually, as well as historically, the heirs of the medieval Penitents.

Looking at the world to-day, none will deny that such a movement as that of the medieval Penitents in its simple and earnest adherence to the Gospel and in its devotion to the Person of our Lord, is what is needed to combat the worldliness which too frequently goes with the profession of Christianity. To stem the tide of infidelity to-day we need, as did the world of the thirteenth century, the widespread example of the true unadulterated Christian spirit such as the medieval Penitents manifested. In its sensuous luxury, its class antagonisms, and in its national and racial selfishness, the world of to-day is much in the same condition as was the world when the Penitents made their protest so effectually. The world of to-day needs the Penitents; and it is for the tertiaries to prove themselves worthy of their early days by the vigorous protest of their lives against the luxury and selfishness which underlies most of our social and political warfare. In so far as their protest is simple and vigorous, the tertiaries will regain the influence their order exerted in the thirteenth century in the life of the Church and of the world.

FATHER CUTHBERT, O.S.F.C.

Oxford, England.

THE IMPEDIMENT OF PUBLIC PROPRIETY.

BEFORE the new Code of Canon Law came into force, the impediment of public propriety (*honestas publica*) arose from valid and certain betrothal and from not consummated marriage, even though the marriage were invalid, provided that it was not invalid on account of want of consent. When it arose from betrothal, it annulled marriage to the first degree in the direct and collateral lines; when it arose from not consummated marriage it annulled marriage to the fourth degree.

A great change was introduced into the way notion of this impediment by the Code. According to Canon 1078:

> The impediment of public propriety arises from invalid marriage, whether consummated or not, and from public or notorious concubinage; and it annuls marriage in the first and second degree of the direct line between the man and the relations by blood of the woman, and *vice versa*.

The change introduced by Canon 97, according to which affinity now arises from valid marriage, left only invalid marriage as the long established source of public propriety, but the Code adds a new one in public or notorious concubinage. Furthermore the Code restricts it to the second degree in the direct line.

If we glance at the history of this impediment it will prepare us for the discussion of one or two practical points connected with the new form of the impediment.

Although traces are to be found in the Roman law of an impediment of public propriety, the first notice of it in canon law appears about the middle of the twelfth century in the *Decretum* of Gratian. Several chapters of Cause XXVII, question 2 of the *Decretum* refer to public propriety. Chapter 14 may be taken as an example, and it may be rendered thus:

> If anyone has espoused a wife or has engaged to marry her, although afterward he was prevented from marrying her by death, nevertheless it is not lawful for any of his relations by blood to take her to wife. And if this has been done, let them by all means be separated.

According to this canon of uncertain origin, but which Gratian attributes to Gregory (Pope), a diriment impediment of marriage arose from betrothal between the betrothed and all the relations by blood of the other party to the betrothal. A few years after Gratian's time, in A. D. 1170, Pope Alexander III issued a decretal to the same effect. It forms c. 8, *de sponsal. et matrim.* (*IV*, 1) of the decretals collected by the authority of Gregory IX, and is as follows:

> None of the man's relations by blood can in any way unite to himself in marriage the betrothed of another, especially if she be near the age of marriage.

By betrothal the engaged person becomes in a certain sense a member of the family of his or her future consort. The betrothed is admitted to terms of intimacy with all the members of the family, and just as marriage among relations by blood was out of the question, and, if attempted, it was null and void, so marriage between one betrothed and any other mem-

ber of the family than the other betrothed party, was out of the question and, if attempted, it was null and void.

It was soon felt, however, that the impediment extended too far, as was the case also with the impediments of consanguinity and affinity; and when Innocent III in A. D. 1215 restricted these latter impediments to the fourth degree, the restriction was regarded as virtually applying also to the cognate impediment of public propriety.

To decide certain controversies which had arisen, Boniface VIII in the year 1298 issued his decretal *Ex sponsalibus* (IV, c. un. in sexto). In that decretal the Pope says:

> From unconditional and certain espousals, even though they are null on account of consanguinity, affinity, frigidity, religion, or any other reason, provided that they are not null for want of consent, the impediment of public propriety arises which impedes or renders null subsequent espousals or marriage; but does not dissolve preceding espousals or marriage.

The next stage in the history of this impediment was reached in the Council of Trent. Chapter 3 of Session XXIV, *On the Reform of Marriage*, is as follows:

> The holy Synod altogether abrogates the impediment of public propriety where espousals for any reason are not valid. But where they are valid, let the impediment not extend beyond the first degree, since this prohibition can no longer be maintained without disadvantage in more remote degrees.

In the Latin original of this chapter the Council employs the word *sponsalia*, espousals. The word properly signified betrothal, but it was sometimes used to designate non-consummated marriage. Betrothal was *sponsalia de futuro*, and non-consummated marriage *sponsalia de praesenti*. It was clear that in the above quoted chapter, the Council of Trent had abolished the impediment of public propriety arising from invalid betrothal, leaving the impediment arising from valid betrothal. It was clear also that the Council had limited the extension of the impediment to the first degree in the direct and the collateral line when it arose from betrothal. But after the Council of Trent Doctors began to dispute whether these changes made by the Council were applicable to *sponsalia de*

praesenti, or non-consummated marriage. St. Pius V in 1568 decided that this was not the case, but that when it arose from non-consummated marriage the impediment of public propriety still arose from invalid marriage if it was not invalid for want of consent, and that it still extended to the fourth degree, as it had done before the Council of Trent.

That remained the law on the matter until the new Code of Canon Law came into force.

It is clear that the Code has made several changes of importance in the impediment of public propriety. It has abolished altogether the impediment in as far as it arose from betrothal.

In as far as it arose from valid marriage it is now the impediment of affinity.

Invalid marriage when consummated gave rise to affinity under the old canon law. Now according to the Code, whether consummated or not, invalid marriage gives rise to the impediment of public propriety.

There are two or three questions of which the solution is not so clear.

According to the old canon law the impediment of public propriety did not arise from marriage which was invalid for want of consent. The new Code says nothing about invalidity for want of consent; it states generally that the impediment arises from invalid marriage. Has the Code abolished this exception to the general rule? The commentators on the Code are of different opinions on the point. Let us see if we can clear the matter up.

St. Pius V in 1568, when he settled that the change introduced in this impediment by the Council of Trent did not affect public propriety arising from marriage, gave as one of the reasons for his decision that a correction of the law was only to be admitted when it was required by the obvious sense of the words. It may be said that, since the exception is not mentioned in the Code, no change of discipline is required by the obvious sense of the words used, and if this is the case public propriety will not arise from marriage which is invalid for want of consent.

However, the Code itself gives us rules for the interpretation of its Canons. In Canon 6 we read:

The Code for the most part retains the discipline hitherto in force, although it makes timely changes. And so, canons which give the old law in its entirety are to be interpreted according to the authority of the old law, and consequently according to the received opinions of approved authors. Canons which in part only agree with the old law, are to be interpreted in the part in which they agree according to the old law, they are to be interpreted according to their own sense in the part in which they do not agree with the old law.

The Code is not a series of corrections of the old discipline; it is a codification of the existing canon law. Anything which is omitted from the old law, is omitted designedly, and the existing law must be gathered from the canons as they stand, interpreted according to the obvious sense of the words. When therefore Canon 1078 lays down the general rule that the impediment of public propriety arises from invalid marriage. whether consummated or not, and mentions no exception, we are not justified in reading an exception into it. "Ubi lex non distinguit nec nos distinguere debemus." The impediment then will be contracted from invalid marriage even when the invalidity arises from want of consent. We shall be confirmed in this opinion if we consider the exception from the historical point of view.

The exception was laid down by Boniface VIII in the decretal quoted above. The Pope gives no reasons for the exception but they are clear enough from the doctrines of canonists. As community of blood gave rise to the impediment of consanguinity, and bodily union to that of affinity, so union of minds, which took place in espousals and non-consummated marriage, gave rise to the impediment of public propriety, which was sometimes called quasi-affinity. But there can be no union of minds where marriage is invalid for want of consent, so that although the impediment of public propriety arose from marriage which was invalid on account of a previous, undissolved marriage, or other diriment impediment, it did not arise from marriage which was invalid for want of consent. In that case the very source of the impediment was wanting.

Boniface VIII applied the exception to the case of conditional espousals where the condition is not fulfilled. It is clearly applicable to the case of mistake concerning the person with whom the contract is entered into, and to that of feigned

consent. It is not so clearly applicable to marriage which is invalid through fear or on account of abduction, or the servile condition of one of the parties which is unknown to the other party. As a matter of fact authorities disagreed about these cases. There was consequently some uncertainty as to when marriage was invalid for want of consent.

Besides invalid marriage, the Code makes public and notorious concubinage a source of the impediment of public propriety, and in concubinage there is no question of matrimonial consent. There is no union of minds at all so far as marriage is concerned; the parties do not intend marriage.

So that in one of the two sources of the impediment of public propriety according to the Code, it was somewhat uncertain when a marriage could be said to be invalid for want of consent; and in the other there could be no question of matrimonial consent or want of consent. No wonder that the legislator abolished the exception altogether.

The question assumed a quite different aspect as long as betrothal and valid but not consummated marriage were the chief sources of the impediment of public propriety.

From what has been said it must not be inferred that civil marriage, which is invalid on account of clandestinity, produces the impediment of public propriety. This question used to be keenly controverted among canonists and theologians. Leo XIII settled the controversy by his decree of 17 March, 1879. In that decree the Pope decided that in places where the substantial form prescribed by the Church for Christian marriage has to be observed, merely civil marriage between Catholics does not produce the impediment of public propriety. Such a civil marriage has no canonical effects, because it is devoid of even the outward form and appearance of marriage. It does not, therefore, come under the general rule laid down by the Code that invalid marriage produces the impediment of public propriety. If, however, after contracting a merely civil marriage, the parties live together as man and wife, there seems to be no solid reason for denying that they will contract the impediment of public propriety on the ground of public and notorious concubinage.

The question may arise whether, in case the invalid marriage which has given rise to the impediment of public propriety is

convalidated, or concubinage has given place to lawful marriage, the impediment of public propriety is absorbed by affinity, or whether it still remains, and a second impediment of affinity is added to it.

The Code does not appear to have made any change in this matter. Before its issue, Doctors disagreed in language which they used in discussing the question, but it was agreed that, if a dispensation for a second marriage in such a case had to be asked for, there would be no necessity to mention the impediment of public propriety. It would be understood to be comprised in that of affinity.[1]

T. SLATER, S.J.

St. Francis Xavier's, Liverpool, England.

AN OFFICIAL PRAYER BOOK FOR THE LAITY.

I.

THE importance and the value of a good prayer book can scarcely be overestimated. The average Catholic has no opportunity and no inclination for much mental prayer. Nor is he able to concentrate his mind for any considerable length of time on any given subject of meditation. He must find his beliefs and his aspirations expressed in the printed word, in terms that appeal to his intellect and to his heart. Besides, at divine service, the language of the Church is incomprehensible to him. Hence he cannot take part in the ceremonies as fully as was the case in former centuries. A good prayer book is required as an interpreter and a guide. And it affords the easiest means of familiarizing the faithful with the essentials of the devotional life: Holy Mass, Holy Communion, Confession, the other Sacraments, and the various practices in general use in the Church.

There is a plethora of prayer books, some good, some worthless. Probably there always will be. It is not advisable to enforce absolute uniformity by imposing the same prayer book upon all Catholics. The psychological dispositions of individuals vary very considerably. What appeals to some will not appeal to others. The Church very wisely encourages or at

[1] Ballerini-Palmieri, *Opus theol.*, VI, 590.

least tolerates a variety of devotions among her children, devotions that appeal to national feeling or to individual temperament. But she also has her official Missal, her official Breviary. her official Ritual for the administration of the Sacraments, the last funeral rites, and the blessings which she approves. Many of these prayers should be much more familiar to the laity than they are in reality. Indeed they are intended for all, priests and people alike. And the advantage of an official prayer book for the laity would lay in this, that it would open up to them a real treasure of inspiring prayers, of moving supplications that remain largely unknown to them at present.

The Third Council of Baltimore saw the need and tried to supply it. However much the *Manual of Prayers* may appeal to converts, it is not the prayer book Catholics generally use. There is about it a certain formalism that repels; it has an abundance of Latin texts that are irrelevant for the average Catholic; a long collection of hymns that, however beautiful, belong more properly in a hymnal. It never attained to that popularity which the English Book of Common Prayer enjoyed for centuries, and enjoys to-day. "I value the Prayer Book as you cannot do," says one of the Anglican characters in Newman's *Loss and Gain* (Ch. VIII), "for I have known what it is to one in affliction. May it be long before you know it in a similar way; but if affliction comes on you depend on it, all these new fashions and fancies will vanish from you like the wind, and the good old Prayer Book alone will stand you in any stead."

The reasons for this extraordinary popularity are various. The Book of Common Prayer embodies a national creed and a national form of worship. It symbolizes, however vaguely for the present generation, the spirit of revolt that alone justifies the existence of the Anglican Church as a separate communion. Having been in use for many generations, it has thereby acquired a setimental value that is one of its greatest assets. Lastly, to Cranmer who compiled it, must be conceded "a splendid command of the English language and an instinctive sense of what would suit average English minds. His genius for devotional composition in English is universally recognized even by those who have least sympathy with his

character and career." To the average Anglican the Book of Common Prayer is as much of an unconscious masterpiece as are Shakespeare's works. It is part and parcel of the nation's life, and as such is often used even by Nonconformists.

Whether any prayer book we may produce will ever attain the popularity of its Anglican counterpart, is problematical. That we need it, however, is beyond question. A certain uniformity is very desirable, specially for public devotions. The prayers used in the church on those occasions should be within the reach of all, familiar to all and the same for all.

II.

This uniformity in public prayer presented no difficulty for several centuries as long as Latin was the common language both of the Church and of the people. No special prayer book for the laity was needed, as all understood readily what was said and took a much larger part in public services than they do now. Even to-day various parts of the Mass bear incontestable evidence of a dialogue between the celebrant and the faithful present at the great sacrifice.

Outside of the Mass, the Psalter was almost entirely and exclusively used for private and public devotions by those who were able to read. Such were comparatively few in number. But the uneducated seem to have memorized large parts of the Mass and the Psalter and were thus enabled to share in the public celebration of the liturgical functions. That certain other forms of private prayer were also recited, such as the prayer ascribed to St. Patrick, there is little doubt. But no early collection of such formulas is extant to-day.

In the early Middle Ages, as more schools arose under the fostering care of Charlemagne, books also came into more general use. The monastic choir Psalters were copied for private devotions by the laity, and to these were appended supplements of various kinds, such as the Litanies, the Gloria, the Credo. It is perhaps worthy of notice that there are only a very few manuscripts in existence that contain the psalms and prayers in the vernacular. While the Roman empire was gradually crumbling, and new nations and new languages rose, these Latin manuals of devotion remained in constant use. Some of those that have been preserved are

among the best specimens of manuscript books, because of their exquisite illuminations as well as their binding. Up to the time of the invention of printing this type of prayer book was in greatest favor among the laity.

However, it was not the only form of prayer book in use in Carlovingian times. "The Book of Nunnaminster," composed in the eighth century, and another of which only fragments are preserved, composed at Lindisfarne about the same time, depart considerably from this arrangement. The best example is perhaps the famous English codex known as "The Book of Cerne," dating from the beginning of the ninth century. It exhibits a typical collection of miscellaneous prayers then much in vogue, and is made up of extracts from the Gospel, particularly the Passion, together with other non-rubrical prayers. It contains besides on extensive "Table of Sins" intended to help penitents in their examination of conscience preparatory to confession. Similarly a "Libellus Precum" of the tenth century gives a large place to non-liturgical prayers from the writings of St. Augustine, St. Ephrem, and other Church Fathers. A little earlier Alcuin (735-804) had arranged a collection of prayers for every day of the week, and his compilation served as a model for prayer book makers as late as the sixteenth century.

None of these various collections however seems to have enjoyed the widespread popularity of the Psalter. When not arranged in the form of an Office, those psalms appropriate to various spiritual needs were selected and juxtaposed. The range of emotions which they express, of burning aspiration and fervent supplication, is so varied that they fill indeed every want of the soul. Hence the collections of psalms entitled "Psalmi pro gratiarum actione," "Psalmi pro tentatione et tribulatione," etc. Other arrangements of psalms were made for an Office of the Blessed Virgin, an Office of All Saints; the fifteen Gradual Psalms were grouped together; also the seven Penitential Psalms, and those for the Office of the Dead. All these smaller groupings, which were really an excrescence upon the Canonical Office, were finally collected together in a "Book of Hours," which took the place of the Psalter among the laity. In England it became known as the "Primer". and from the thirteenth century to the invention of printing it was the common prayer book of the laity.

Differently from the Canonical Office, these psalms remained unchanged from day to day, and could thus easily be memorized by a large number of lay persons who had little time or opportunity to acquire such book learning. Besides, their "Book of Hours" kept them in close touch with the ideal of the monastic life: the sevenfold consecration of the day to God in prayer. And it made for uniformity of practice among all classes of Christians. The origin of the word "Primer" as applied to this type of prayer book has not been definitely ascertained. It is plausibly conjectured that the name is derived from the fact that this unvarying collection of psalms preceded by the Pater Noster, Ave Maria, and Credo, was used as a first reading book for children. As such it was printed before and after the Reformation. And Dr. Johnson's Lexicon toward the close of the eighteenth century still defines a "Primer" as a small prayer book in which children are taught to read.

III.

The invention of printing could not but give a strong impetus to the publication of popular manuals of devotion. The Primer was now issued in great quantities. Others were brought out in quick succession, chief among them being the *Hortulus Animae* in Germany, and the *Livre d'Heures* in France. Editions succeeded one another very rapidly and the public seemed most eager to absorb every volume the presses could turn out. Sometimes printed on vellum and adorned with fine woodcuts, they were made attractive in every way. These manuals followed practically the same plan, and Latin predominated in all. In fact no entirely English Primer is known to have come from the press before 1534.

Many of these new manuals, however, departed considerably from the older uniform scriptural and liturgical type. As they did so, they fell quickly into regrettable extravagances. These were attributable partly to a relaxing of the simple strong religious spirit among the faithful which gave place to a vitiated taste for untried novelties. They were partly due to competition among printers. A keen rivalry among these early publishers, unrestrained as yet by any ecclesiastical enactments such as were made by the Council of Trent, led

them to insert exaggerated and entirely spurious grants of indulgences; for instance, an indulgence of five thousand years of pardon for deadly sins and twenty years for venial sins *totiens quotiens*, to anyone who would say a certain prayer in honor of St. Ann, Our Lady, and her Son Jesus. A little later the Reformers seized with avidity upon these extravagant grants of indulgences, "promising muche grace and pardon though it were but vanyte," to attack the whole penitential system of the Church.

The Reformers themselves, realizing nevertheless the eagerness of the masses for these manuals of devotion and seeing the great influence they exerted, produced prayer books of their own. "The King's Primer" of 1545 was edited under the personal supervision of Henry VIII. In Germany the followers of Luther brought out a revised edition of the *Hortulus Animae*. Both in arrangement and material these manuals were still largely Catholic and imitated closely the familiar *Horae*. Only they gave more and more room to the vernacular. Catholics readily saw the advantage accruing to their opponents and began to make larger use of their native tongue, which, among the uneducated especially, quickly came to be the only language used in their devotions.

When the stringent decrees of reform of the Council of Trent went into effect, the *Horae* and *Hortuli* were subjected to a rigorous censorship and all spurious grants of indulgences eliminated. Wishing to preserve it free from accretions and modifications, the printing of the Little Office of the Blessed Virgin in the vernacular was forbidden; but no such restriction was put upon any other prayers. Shortly after, various new prayer books appeared, and, while comparatively few in number, they were solid in doctrine, above reproach in content and beyond doubt among the best examples of prayer-book making we possess. Among them were the *Manuale Catholicorum* of Blessed Peter Canisius, and the *Precationum Piarum Enchiridion* of Simon Verepaeus, who published it in Latin first and in the vernacular afterward. The *Paradisus Animae* and the *Coeleste Palmetum* were printed in the vernacular before being translated into Latin. The well-known French *Paroissien Romain* made room for both languages. The two best-known English Catholic prayer books in post-Reformation

times were the *Manual of Devout Prayers and Exercises* dating from 1583 and often reprinted with various revisions; and the even more successful work by Bishop Challoner, *The Garden of the Soul,* dating from 1740. The latter's great merit and the reason for its popularity lay in the fact that it contained not prayers only, but information, instruction, and much practical advice.

From the latter half of the nineteenth century to the present day a large array of prayer books has seen the light and their number is constantly on the increase. Seemingly they are a good business venture. And they comply with the Church laws concerning ecclesiastical approbation and the Bishop's imprimatur. But they foster such a loose bewildering congeries of special devotions that Catholics are in danger of losing sight of the central essential facts, doctrines, and rules of life without which Catholicism cannot remain the virile religion that has survived all persecutions. It would appear that the faithful are wasting a great deal of devotional energy upon non-essentials, and are withal less familiar with the Mass, the Office of the Blessed Virgin, the Office of the Dead, the prayers of the Ritual, than they should be.

IV.

It is futile to suggest a radical break with the present and a return to the days that have definitely gone by. The laity have lost the habit of praying in scriptural language, and it seems well nigh impossible to educate our people again to a thorough enjoyment of the Psalms, however aptly they run the gamut of all human emotions, and express the deepest aspirations of the soul, in joy and affliction, after God its Creator and Redeemer. Their incomparable beauty and striking imagery have an unfamiliar ring. The ideal prayer book of to-day will have to take this fact into account and should sparingly imitate its prototype of the Middle Ages.

This much being taken for granted, it is at once apparent that the modern model prayer book must still serve a twofold purpose: it must help Catholics to fulfil in worthy manner those acts of interior worship, and also those acts of exterior worship, which under the name of prayer go to make up the devotional life. But all prayer is founded on and proceeds

from devout habits, to foster which a good prayer book should devote a not inconsiderable amount of space to that "information, instruction, and practical advice" that so happily characterized Bishop Challoner's manual.

Acts of interior worship are due in the first place to God. They well up spontaneously in the heart of every human being, and more vividly so in the heart of every Christian, who, understanding better God's immensity and power, feels constrained to adore Him, to offer Him his loving thanksgiving for all benefits, to ask forgiveness for all his transgressions and help in all his troubles. These various acts are the component elements of all real prayer.

Prayer as a mere petition is also addressed to created beings, angels and men, in so far as certain divine perfections shine forth in them in an extraordinary manner, and we believe them able to help us.

This interior worship finds expression in various private devotions, such as morning and evening prayers; devotions for special occasions, in sickness, at a deathbed; or special feasts of various saints. How far should special devotions be included in a prayer book of this kind? The devotions in more general use in the Church, such as those to the Sacred Heart, the Blessed Virgin, St. Joseph, and their approved Litanies, should undoubtedly find a place in it. But any attempt to include much more than these might well be discouraged. Some little time past an ascetical writer complained that our national piety has not found an outlet thus far in anything else but "imported devotions". Perhaps it is pertinent to remark that we have imported so many already, that any further effort to add new ones of our own invention cannot be too strongly deprecated. However meritorious they may appear to be to the promoters of them, they all too readily supplant by their temporary charm of novelty the old liturgical devotions which are given second place or are disregarded altogether. Many Catholics become superficial and flit from one to the other to the detriment of real solid piety. An official prayer book, sober in its contents, would be the best antidote to this scattering of religious energy, and the weakening of the religious fibre consequent upon it. It would constantly recall to the minds of all the essentials of religious worship,

both interior and exterior. For, a strong irresistible impulse of the heart, as well as the dictates of reason, prompt man to give outward expression to his religious sentiments. "Who", cried Job's comforter, Eliphaz the Themanite, "can withhold the words he hath conceived?" And God Himself has always required and even prescribed in detail certain external forms of worship for the social body. Take away the exterior worship which has its being chiefly in the Church, and each Christian must remain isolated, circumscribed within his family (supposing he has one), without any ties binding him to his brethren. Who can doubt that the sublime theories of equality and brotherhood, of which Christianity is so justly proud, have been fostered most of all in the exterior worship which constantly assembles the people within its temples?

This exterior worship, like the interior, varies and must vary according to the object to which it is addressed: the Creator or the created, the God-Man Jesus Christ, or His Mother, the Angels and the Saints. The difference of nature, dignity, and merits carries with it a sensible gradation in worship which is carefully regulated by ecclesiastical authority. The Mass has always been, and always will be the central act of external worship in which all Catholics must participate at least on Sundays and on certain specified holy days. The unity of the sacrifice and the variety of its parts offer an almost inexhaustible selection of fitting elevating prayers that are not used as much as they should be. While Catholics attend Mass with respect and devotion, they are not always as fully conscious of the sublime mystery as they might become through greater familiarity with the short explicit meaningful formulas that accompany and interpret every action of the celebrant. The difference of language and rubrical changes preclude the intimate participation in the Mass that obtained in the early centuries. But we have inclined too far to the other extreme: of almost complete aloofness between priests and people.

Closely allied to the Mass is the Funeral Service. Quite too often a few Our Fathers and Hail Marys constitute all the public prayers the congregation takes part in, while the soul's poignant appeal for mercy before the eternal judgment seat contained in the *Libera*, and the hopeful almost joyful leave-taking of the *In Paradisum* pass by unnoticed. They are

recited or sung by priest and choir while the faithful are ignorant of their beauty and appropriateness. Any official prayer book that succeeds in restoring those liturgical prayers to their rightful place in the Christian life, will have rendered a service of uncommon value to the cause of religion and true solid piety.

Other public functions, like the administration of Baptism and the several Sacraments, should be included, although it is questionable whether any advantage is derived from giving also the Latin text, since it is of value only to an extremely limited number of the faithful and needlessly increases the bulk and the price of the prayer book. For the same reason the Vespers for every Sunday and even the Epistles and Gospels might possibly be dispensed with. The former are seldom used, and the latter are regularly read from the altar.

In all the public ceremonies of the Church Jesus Christ is the central figure as the author and dispenser of all grace. St. Paul preached Christ and Him crucified. He should remain the great attraction for the faithful, the supreme object of their hope and love. The constant fostering of this ideal of interior and exterior worship will act as an effective check on the mania for new devotions which spring up only to fall down like the leaves of a tree before an autumn wind. A better understanding of the sacred humanity of Jesus Christ, the same yesterday, to-day, and forever, a deeper attachment to Him, would shield many earnest Catholics from indulging those minute devotions where perfection is sought in mere formalism, in so many prayers according to the clock, in specified abstinences or enumerated penances that are often more irksome than profitable, because done according to the letter that killeth, and not according to the spirit that giveth life. It is well worthy of notice that the greatest saints and the greatest mystics, like St. Paul, St. Teresa, and scorces of others, were least given to this frittering away of spiritual effort; they coödinated it and centralized it. Those devotions are unenlightened which excite but a passing enthusiasm. They do not make for a healthy spiritual life and produce only lassitude, ending in apathy.

The truths we must believe are contained in the Creed. The things we must do and the laws we must observe are

explicitly laid down in the Sacraments and the Decalogue. The sum total of truths and laws is fundamentally contained in the Gospel. But in what way? Some are found there clearly stated. Others only in their essential elements, dispersed throughout the sacred writings and apostolic oral traditions. In the course of time that seed of truth and laws has gradually developed in various ways. And here we have the origin of numerous devout practices that rose insensibly in the Church. Religious worship which in early days centered around fundamental dogmas, branched out into new channels, giving rise to new devotions approved or at least tolerated by ecclesiastical authority. While good in themselves, their very number may become harmful to the Catholic body. In our day of superficiality and hurry it were a distinct gain if we succeed in concentrating devotion on those objects which will foster a strong faith and effectively increase piety—God, the perfections of God, the God-Man Jesus Christ, the Mystery of the Altar, the Mother of God considered in herself rather than in so many of the derivatives of her privileges, St. Joseph the just man and faithful husband, the angels and the saints as our intercessors with God. In this respect the older prayer books are far superior. They succeeded in setting forth the full beauty and simplicity of the Christian life, and endeared themselves to successive generations of Catholics. One of the best-beloved prayer books in English was the Garden of the Soul by Bishop Challoner. Not only in England, but also during the early days of Catholicity in this country, in the Colonial period and after the Revolution, it found many appreciative users. It is an example of solid, simple, substantial Catholic piety that came perhaps nearest in popularity to the Book of Common Prayer among Protestants. It is not so far out of date that in its main features it does not deserve careful consideration for our own day.

A uniform prayer book for general use in the American Church can be brought into existence only by the concerted action of the hierarchy. It would be a real godsend, even if prescribed at first only for public devotions. Gradually it would find its way among the laity for private use also. To a large extent it would have to find its way on its intrinsic merits. In view of the present bewildering output of de-

votional manuals, there is a crying need and an open field for one that will familiarize our people with the official prayers and services of the Church in such a manner as to appeal to the largest possible number; a prayer book that will not only be sound in doctrine but also sober in devotional practices; that will be full of unction, appealing to the heart as well as to the mind; one that will be treasured from childhood on all through life as a guide, an inspiration, and a constant source of comfort in all vicissitudes and trials.

J. B. CULEMANS.

Moline, Illinois.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

MARYKNOLL MISSION LETTERS. XXVIII.

A Kwangsi Hero.

AMERICAN CATHOLIC MISSION,
WUCHOW, KWANGSI.

A few years ago a number of priests in China were talking over their experiences, when an old veteran of the Province of Sze Chuen ventured half-humorously to say: "I have had so many consolations and so little suffering, that I am almost afraid to die. I have been spoiled by the attentions of my good people."

"Never mind," spoke up another. "Your sad state is easily remedied. Come over into Kwangsi for a year. You will more than expiate your past, and at the end of it you will be ready for death."

Everyone laughed. It was another true word spoken in jest. And none could appreciate the force of the argument better than they.

A mountainous country, well-favored with navigable rivers, the Province of Kwangsi in Southern China has roughly twice the area and population of the State of Ohio. Among the eighteen Provinces it holds a unique position by reason of the unrelenting obstinacy it has opposed to all efforts at Christianization. So much so that it has gone into a proverb. Not only have pirates and bandits terrorized the country with impunity and caused frequent destruction of mission property, but the officials of the Province, from the Governor down to the local mandarins, not without an external show of civility and friendship, have displayed themselves masters in the art of checkmate. They fulminated mandate after mandate, stigmatizing the Christians and threatening vengeance on those who would presume to associate with the missioners. They

plastered the walls of their towns with most audacious calumnies. They refused to publish the treaties time after time; and, when finally forced to do so, ignored the very letter or superimposed conditions which rendered them useless. Missioners were often arrested and maltreated, and their missions pillaged and razed. At one time a price was on their heads. Fatigued and broken in health, many died prematurely. In 1856 Fr. Chapdelaine and two Christians were martyred in Silin, in the northwest of the Province. In 1881 a priest while on a journey disappeared, and nothing further was heard of him. In 1897 a missioner was massacred; in 1898 the same fate befell another, and the Bishop had to flee for his life. Christians and catechumens were impoverished, persecuted, imprisoned or killed. Such was the Kwangsi Mission until the dawn of the Republic, eleven years ago.

Within the past year a portion of this vast Province has been turned over by Bishop du Cœur to Maryknoll. This new Mission has as its centre Wuchow, an open port, and commercially the most important city in the Province. All missioners entering or leaving the Province have to pass through it; hence the good fortune of the two Maryknollers stationed at this point, who have the opportunity of entertaining their French confrères from time to time.

Visits are pleasant if the visitors are. Our latest was certainly of this class. We might also call him our neighbor, for his station is but a hundred miles up the river. He was returning from a two weeks' holiday in Hongkong—his first in years; but he failed to calculate on the war which the Chinese decided to stage just at this period. He was obliged to wait till the tide of battle passed, much to his disappointment and to our advantage, for it was a rare treat to have as our guest a battle-scarred Kwangsi veteran. The chats we had were most interesting, as they would naturally be to us who come at the eleventh hour, when the great heats are over, the burden lightened, and conditions improved. They reveal features in the lives of our French confrères which impressed us, and will be welcome, I feel, to all priests at home. Some of them are illustrated in the following sketch of our visitor.

Father Camille Heraud—for such is his name—was scarcely twenty-three years of age when he arrived on the shores of

his adopted country in 1890. Early in his career he sought to establish himself among the Independent Yaau, a wild tribe of the mountains, but the difficulties were insurmountable and he was obliged to give over this fruitless undertaking. In his thirty-one years of mission life he has often seen the time when he dared not stir from his house except at night, for fear of being assaulted by the populace. On several occasions he has been pelted with stones. From time to time his mission stations have been pillaged and destroyed and his heart torn at the sight of his Christians suffering violence for the Faith he taught them. As late as 1898, while absent at the annual retreat, his oratory and school were attacked and destroyed, and his Christians despoiled of all their goods and forced to flee for safety.

Noticing several scars on his right arm and left hand, we suspected a story in connexion. We were not mistaken.

"It was in 1911", Fr. Heraud said, "My district had always been kept clear of them, when one day, while on a mission trip, I was suddenly held up by a small band. I thought I counted six in all. I had a gun, and thought I might succeed in frightening them off; but when it missed fire they were on me with their knives. The first slash made the cut you see in my arm; and, in parrying the second blow, I just managed to catch with my other hand the knife aimed at my heart. The force of the blow made me lose my balance and I rolled down a steep incline. This is what really saved my life, for the bandits, seeing me helpless, contented themselves with my money and baggage, and made away. I lost everything I had. It was a close call, but, que voulez-vous? it's all in a missioner's life."

The Paris Foreign Mission Society, to which Father Heraud belongs, has recently adopted a new General Rule. On the occasion of visits such as this, the new Rule always furnishes interesting topics for conversation. One of its articles—a radical departure—stipulates that a missioner may return once to his native soil after twelve or more years on the missions; but as the Society has thousands of priests throughout the world and cannot undertake to pay the expenses of such trips, the individual who wishes to take advantage of the privilege has usually to find the wherewithal himself. Father

Heraud has not seen France since leaving it thirty-one years ago. So we asked him whether he proposed to take the little furlough to which he was entitled. He replied: "I have not the money." It would take only $500 to pay his expenses on the round trip, so it was natural to suggest a hypothetical case in which some friend would furnish the necessary means. "In that case," he said, "I would use the money for my works." "Yes, but suppose you had the money for your works, and then $500 besides?" He answered without hesitation. "Then I would use that for my works, too, for one never has enough for all his needs."

Stripped of its context, this last clause would be open to the charge of being a truism that anyone might utter. But found in the mouth of a Kwangsi missioner, it is pregnant with meaning. The French priests in Kwangsi receive the equivalent of one hundred American dollars a year from the Propagation of the Faith, and an additional forty dollars for school teachers from the mission funds. $140 a year for their support, catechists, and all other works! Were it not for the stipends they receive through Maryknoll and the American branches of the Propagation of the Faith, a help they are most grateful for, they admit they could not make ends meet. What hope is there under such circumstances for an extension of the Faith? Such is the normal state of our French confrères in Kwangsi, what one might call the pathetic state of "involuntary" poverty, which is not a virtue but an affliction. Here is, for example, Father Heraud, a seasoned missioner, whose robust health, gay yet thoughtful disposition, pleasant manner, thorough mastery of both the written and spoken language—a rare achievement—and, above all, holiness of life, fit him for a most fruitful ministry among the heathen; and yet all the good will, zeal, and efficiency in the world cannot blossom into fruit when condemned to vegetate in the barren soil of "involuntary" poverty. This is, it seems to me, something harder, something infinitely more touching, than poverty of the voluntary kind. The man is condemned to practically waste his life by force of circumstances, and we seem to mock him with the cry, "We need more missioners", which is echoing over the world to-day.

Somewhere something is surely amiss. A man cannot dig without a spade. The fields of paganism are vast; myriads of husbandmen would not be too many; but each must be provided with means or spend his precious time in enforced idleness. Crusoe might have become a very efficient social-worker, had there been people on his island; but during the twenty-seven years he was alone, he never had a chance. Father Heraud is stranded in populous Kwangsi; he has as his share a million pagans to convert; but, for lack of catechists to multiply himself and means to establish schools and catechumenates, he also hasn't a chance. The truth is he hasn't enough for one per cent of his needs.

When I told him I would write to America for him, he seemed to melt with gratitude. He offered me his picture, his life-history, anything. For his glorification, do you think? Impossible!—he is self-forgetfulness itself. But he offered for his abortive, undernourished infant, his God-given mission.

There is yet another point. It forms a natural climax, and will be best appreciated by those priests who have spent long years in one parish. It comes about in this way.

The section of Kwangsi which has been turned over to Maryknoll has been administered by a French priest, Fr. Seosse, who is now to be moved. The Bishop is confronted with a difficult situation—where is he to put him? Father Heraud ventures a suggestion. "Give him my Mission at Kwai Peng, and I will establish myself in one of my outposts." To appreciate the heroism—I almost wrote "Heraud"-ism—of this suggestion, which the Bishop has accepted, one must know the facts. Kwai Peng has been Fr. Heraud's Mission for twenty years. It is his life-work, realized with the aid of a considerable patrimony, now all gone. He began it with a nucleus of four or five Christians. In season and out of season he labored. His flock increased. He bought rice-fields and settled his people on them. He taught them to make their own bricks, lime, and tiles. With his help they grew out of their abject poverty into a condition of comparative comfort. The acorn grew to a sturdy oak. To-day Kwai Peng has three hundred Christian, one thousand promising catechumens, and two schools. All at the cost of sacrifices which God only knows. And now, when he is growing old, when he is entitled

to a respite after his strenuous toil, Father Heraud himself suggests that he be put out of his home, and without batting an eyelash asks to be sent to a small out-mission to begin again. He is become a fool for Christ.

He told me his plans. The village of Pik Chuk Tong to which he is going has forty Christians and one hundred and fifty catechumens, but no house. Bishop du Cœur has given him all he can, $500 and his blessing. Fortunately, the land has been donated by his little flock, so that the small sum that he has received can be entirely applied to the erection of a house and towers of defence against the bandits. How far will it go? Certainly as far as like sum was ever stretched. He will build himself a small Chinese dwelling in dirt-brick with a veneer of ordinary baked-brick for stability's sake. It will have only one story, though the continual damps of South China make an upper living room imperative. He will stint himself on his already insufficient *viatique* to provide a little on the side. It is consoling to think of the treasure that awaits this good priest in heaven. But a little on earth is what he needs, and in his hands it would not be very dangerous!

Spiritus, ubi vult, spirat. What I should like to see happen is this. Some good priest, whose long experience enables him to appreciate Father Heraud's psychology, ought to give him a thousand dollars, and thus enable him to build a comfortable and permanent residence. That would make $1500 for him, which comes to about 3000 Chinese dollars, just about the sum needed to build a decent rectory here. As for the chapel, that will come later, for the Bishop will not allow permanent churches to be built until a station has a fair share of practising Christians. Should several priests come to the rescue, it is likely that Father Heraud will forget himself once again and think of his needy confrères. But, no matter how much comes, it is a safe bet that he will *not* revisit his native France, much as he loves it. "I would not go in any case," he told us, "for I have my work to do." And with funds he would have the chance to do it.

Heraud suggests "hero", and if you call it so you will not be far wrong, either in pronunciation or in connotation. But the name really means "herald", and there again it fits. Amid dangers and set-backs, he has spent thirty-one years of his life

proclaiming the name of Christ in heathen mart and village, by word and example. That he has not accomplished more in figures is due, in my estimation, not to the will of God, who will have all men to be saved and to come to the knowledge of the truth, but to his pathetic state of "involuntary" poverty beyond his help.

The drama of Father Heraud's life is not yet run. It is in the power of some who read these lines to give it a happy ending. Little need to add that the angels themselves in that event will be there to add the "Nunc plauditis" at the drop of the curtian.

FREDERICK C. DIETZ, A.F.M.

ABSOLUTION FOR RESERVED CASES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the September issue of the REVIEW "Alexandria" objects to a statement made by me [1] to the effect that "so slight a reason as a sodality Communion, etc. would constitute a *casus urgentior*, according to Can. 2254, n. 1, justifying a confessor in giving absolution from a reserved case of censure . . . and that even the obligation enjoined in the Code of having recourse to the Superior 'infra mensem,' under penalty of *re-incidentia*, is left entirely to the judgment of the confessor." I maintain that theologians of high standing, such as Ferreres, Albert Blat, O.P., Noldin, S.J., J. Sole, a consultor on the Commission for the authoritative interpretation of the Code, and others, explicitly teach that, if it is hard or distressing to a penitent to remain in mortal sin for even a day, you have the *casus urgentior* of Canon 2254. They go so far as to allow that a confessor can create the desire for prompt absolution in the penitent and thus bring about the *casus urgentior*.

In speaking of church societies I did not of course mean that mere membership in itself and under all circumstances would warrant a confessor in applying Canon 2254, but that the omission of a society Communion would in most cases suggest conditions in which a confessor is fully justified in applying said Canon. For the rest, each case must be judged on its

[1] See E. R. for May, p. 521.

individual merits; and the confessor is invariably the best judge.

Let me quote. "Plerumque praestabit inducere casum urgentem excitando in poenitente desiderium rationale promptae absolutionis, tunc, completa confessione, eum absolvet postquam acceptaverit obligationem vel redeundi ad recipienda mandata vel adeundi confessarium privilegiatum."[2] J. B. Ferreres, S.J., writes: "Si durum est poenitenti . . . etiam per unum diem. Esse rem duram intelligendum est non objective sed subjective, hoc est relate ad poenitentis dispositionem. Si autem poenitens carebit voluntate quamprimum per absolutionem a peccato ad statum gratiae transeundi, poterit ad illam a comfessario excitari, dispositusque absolvi".[3] As regards the application of Canons 899 and 900, moralists hold that it covers "ratione peccati vel censurae",[4] and Augustine commenting on Canon 899 writes: "It does not matter—*quoquo modo*—whether they (the sins) are reserved as simply reserved or under censure".[5] Moreover, the Code itself says: "Quos quoquo modo sibi Ordinarii reservaverint."

JAMES S. REILLY.

Reply.

In spite of Father O'Reilly's strenuous objection and the array of authors he quotes as favoring his contention, I still believe that I was not saying too much when expressing the opinion that his interpretation of the terms of Can. 2254 was altogether too broad. It is Father O'Reilly's evident and avowed purpose to prove, or convey the impression, that confessors have but little reason for worrying about the law of the Church on reservations, since there is nearly always a way of getting around it. As one of our learned Bishops remarked to me after reading his article in the May number, if his views are correct, the whole legislation of the Church on this matter is little more than a dead letter. As we can not suppose that it was the mind of the Church to enact a good deal of legislation that can nearly always be evaded, we have indeed reason to believe that the writer's views are too broad.

[2] Arregui: *Summarium Theologiae Moral.*, n. 617, p. 398, edit. 1920.
[3] *Institut. Canon.*, Vol. II, p. 425, edit. 1920.
[4] *De Rebus*, Pars I, pp. 267, 268.
[5] Vol. IV, p. 333.

He claims that even so slight an excuse as a society Communion will in nearly all cases be a sufficient reason for absolving from a reservation. Since people are known to miss such Communions for the least toothache or a lesser reason or no reason at all, this is equivalent to saying that almost any excuse or pretext will do. How different this from the Code's own words: "*Casus urgentior—periculum gravis scandali vel infamiae!*"

The canonists and moralists to whose authority he appeals do not seem to sustain his contention. They admit, with the Code, that the confessor may absolve from reservations in urgent cases and for grave reasons, and whilst some may incline to greater leniency than others, none, as far as I know, goes the length of Father O'Reilly in claiming that even the slightest reasons are admissible.

Again, Father O'Reilly appears to make very light of the obligation of having recourse to a superior within a month, merely saying that this obligation is wholly subject to the confessor's own judgment. How does this harmonize with the words of the Code: "Quodsi in casu aliquo *extraordinario* recursus sit *moraliter impossibilis*," etc.? And where do any of the authorities quoted use any expressions justifying such a broad view?

Certainly, the Church meant something in laying down her laws in such grave words on such a grave matter, and whilst we may differ as to what constitutes a sufficiently grave reason for a valid excuse, we can not admit that *almost any* excuse will suffice.

As to the other question, whether Can. 899, § 3, and Can. 900 may be understood as applying also to reserved *censures*, I can only say that, with all due respect for such eminent canonists as Blat and Augustine, I can not possibly believe that the Code does not exactly mean what it says in the heading of this chapter: "De Reservatione *Peccatorum*," and in the first canon: "Quod attinet ad reservationem *censurarum* servetur praescriptio can. 2246, 2247," and in the next: "Unicum *peccatum* ratione sui reservatum S. Sedi est falsa delatio," all of which clearly shows that in this chapter there is question of reserved *sins* only. The words "*quoquo modo*" in Can, 899, § 3, may mean anything else but what these writers contend;

for example, *in synodo aut extra synodum*. If, contrary to the heading and the first canon of this chapter, it meant *etiam cum censura*, why did not the Code say so? The fact is that the word *censura* is not once mentioned in this whole chapter except in the restriction above quoted. If in these two canons there were question of absolution from censures, it would be a grievous omission on the part of all the authors, especially those who, like Capello, write *ex professo* on censures, not even to mention these two canons in treating on absolution from censures. Nay, the Code itself invariably quotes any canons that have any bearing on the matter treated; why then are not these two canons cited in that part which treats of absolution from censures?

To say that by virtue of Can. 900 all, even the most specially reserved censures, cease, would seem to be most evidently untenable.

Even if *quoquo modo* in Can. 899 applied also to censures, it would make little difference in practice, since we have hardly any episcopal cases in our dioceses, as *abortus*, marriage *coram ministro*, etc. are all reserved to the Ordinary by the Code.

In explaining Can. 900, Father Augustine (vol. 4, p. 335) says that the case *coram ministro* can not be absolved under its terms because it is reserved to the Ordinary by law, not by himself. I would rather say that the reason is its reservation under censure. Aertnys-Damen (t. II, n. 392) states that the *sin* of *falsa delatio*, though reserved by law, ceases to be reserved in the cases of Can. 900.

My humble conclusion therefore is that it is not correct to say that by virtue of Can. 900 reservations for *abortus, marriage coram ministro*, or any other reserved censures cease in case of sickness, marriage, etc., though, of course, the Ordinary has the power of granting faculty to absolve from these and all other cases or censures reserved to him either by himself or by the general law.

ALEXANDRIA.

WASHING OF SACRED LINENS BY MINOR CLERICS.

Qu. In the September number the above question was answered by a reference to St. Alphonsus, who permits the washing of the sacred linens by clerics though they are not in sacred orders. But the Code says: "Purificatoria, pallae et corporalia, in Missae sacrificio adhibita, ne tradantur lavanda laicis etiam religiosis, nisi prius abluta fuerint a clerico in majoribus ordinibus constituto" (Can. 1306, § 2).

Resp. The Code does but repeat an old law, from which, a regular and ordinary practice, not even the bishop can dispense. Not only does the Ritual enjoin this observance, based upon the reason of possible contact with the Sacred Species, but explicit decrees of the Sacred Congregation enforce the interpretation, so that "non sufficit, saltem pro prima lotione, licentia episcopi etiam pro monialibus". But the question proposed and the general law, with its reasons, were in the mind of the theologians to whom reference was made. They take for granted conditions which make the carrying out of the recognized law impossible or difficult, and decide as to what would be permissible without sin, under such circumstances. Hence writers who have commented upon the recent Code, and summarized its injunctions, still hold to the formerly admitted interpretation of identical laws. Thus Telch, in the last edition (1920) of his admirable *Epitome Theologiae Moralis* cites among the "sententiae probabiles" under *De Praeceptis de Religione*: "Probabile est primam lotionem corporalium et purificatoriorum post sacrum usum eorum, etiam a clericis subdiacono inferioribus licite fieri posse." (Lacroix, Pasqualigo, S. Alphonsus, L. VI, n. 387.)

THE ORDINARY'S FACULTY OF "SANATIO IN RADICE".

Qu. In a decree of the Consistorial Congregation, 2 August, 1918, Cardinal de Lai grants to Ordinaries of places distant from Rome, such as the United States, the faculties to dispense in major diriment impediments and in the impedient impediment of mixed religion, and "sanare in radice" marriages invalidly contracted on account of the above mentioned diriment impediments. In virtue of this decree, have the Ordinaries of the United States the faculty "sanare in radice" marriages invalid on account of clandestinity? A doubt arises in my mind as to this question because clandestinity

does not seem to be mentioned explicitly as a diriment impediment, but seems rather to be considered as a defect in the canonical form of marriage. I have in mind and have been called upon to settle a marriage contracted since Easter of 1908, by a Catholic woman with a baptized non-Catholic man before a justice of the peace. The woman wishes to come back to the Church, but the husband refuses to have the marriage convalidated, on the ground that he is, as he says, validly married. Can I in this case apply the "sanatio in radice"? VICARIUS GENERALIS.

Resp. On a former occasion we defended the opinion that a marriage which is invalid *solely* on account of *defect of form*, cannot be sanated *in radice* by virtue of the faculties contained in the decree "Decreto", 2 August, 1918. The Code did not, we thought, include clandestinity among the impediments. The contrary view, however, has been held by authors like De Smet (II, n. 764, not. 2), who maintains that clandestinity is an impediment. This opinion seems also to be held, at least *inferentially*, in the list of faculties issued for Apostolic Delegates. Which opinion is correct we cannot say. Nor is it certain that there exists at least a *dubium juris*, in which the Church would supply jurisdiction to the local Ordinary for a *sanatio in radice*. The safest course is to refer each case to the Apostolic Delegate, who has the requisite faculties.

DOUBTFUL IMPEDIMENT OF "DISPARITAS CULTUS".

Qu. John and Elizabeth were married in Arizona, 1915, before a justice of the peace. John was not baptized and Elizabeth was an Episcopalian. Four years later John also joined the Episcopalian Church and was baptized. In 1920 John and Elizabeth were divorced. John has since married a Catholic, and they come now to the pastor and ask to have the marriage made regular. Can anything be done for them?

Resp. Whether or not it is permissible to validate the marriage of John with the Catholic must depend on the nature of the alliance previously contracted with Elizabeth. This alliance is to be judged in the light of the pre-Code legislation. To be sure, if it can be proved that the impediment of difference of worship (*disparitas cultus*) really existed, the marriage with Elizabeth will be declared null and void. It is for the

matrimonial courts to decide whether the impediment was present or not. The procedure is quite simple, provided it be shown with certainty that the impediment existed at the time of the marriage ceremony. In certain cases, however, it may be necessary to submit the matter for solution to the Roman courts, i. e. in certain doubtful cases over which authors disagreed before the Code was promulgated.

"Can anything be done for them?" Yes, if only it can be shown that John and Elizabeth were prevented from marrying by difference of worship. Perhaps the marriage may have been invalid for another reason, v. g. clandestinity; if, for instance, Elizabeth had been baptized in the Catholic Church or converted thereto before her marriage with John—conformably with the *Ne temere* legislation.

LOSS OF THE CONSECRATION OF A CHALICE.

Qu. A member of my congregation purchased from a vendor of antiques, immediately after the war, a fine chalice and reliquary. The former object has an inscription indicating that it had been used for the Holy Sacrifice. I suspect that it was stolen by some soldier who sold it as booty of war. May I accept the chalice as a present to the church, and must it be reconsecrated?

Resp. If the inscription indicates to whom the chalice should be returned, an effort would have to be made to restore it to its rightful owner. Otherwise, or after due inquiry, it may be received as a gift of charity for the altar. In any case it has to be reconsecrated, since it has been profaned by the sale as common merchandise: "publicae venditioni expositus". Simply saying Mass with it does not supply the defect.

CONFIRMATION WITHOUT PREVIOUS BAPTISM.

Qu. A young woman comes to announce her intended marriage. On inquiry about her certificate of baptism the priest finds that there is no record of it. The circumstances indicate, moreover, that in all probability she never received the sacrament, her mother having died shortly after her birth, when the father was absent. Later, at the age of thirteen, she had been admitted to Confirmation, as she was at that time under Catholic protection and her baptism was never questioned. Nor did the pastor doubt it. From that time

on she had gone regularly to confession and Communion. The priest, after ascertaining these facts, baptizes her. Since then the young woman has had serious scruples about her being validly confirmed, etc. I assure her that the fear is groundless since the grace of the Sacrament of Confirmation revives when the obstacle of her being subject to original sin has been removed by baptism. Noldin, I find, teaches this as a theological opinion, "valde probabilis". But as he defines the "obex" or obstacle as a state of mortal (that is actual) sin or an adherence to it, I am in doubt whether it applies to original sin, which is removed only by baptism. On the other hand, may we not assume that the good faith of the girl and her acts of contrition, faith, hope, and charity, which implicitly contain the desire for baptism, are equivalent to the *baptismus flaminis* or baptism of desire?

Resp. The baptism of desire does not supply the *sacramental* grace demanded for the reception of the other Sacraments, and would not of itself make a person a member of the Church militant. But while Baptism and Penance, as Sacraments of the dead, were instituted to open the gate to God's kingdom on earth by conferring the *initial* grace that restores the fallen creature to the favor of God, upon which the other Sacraments engraft further or so-called secondary graces, one who in good faith receives any of these subsequent Sacraments (called Sacraments of the living), will, according to the teaching of theologians generally, receive the *prima gratia* or initial grace (accidentally). For it is not to be supposed that the graces of the Precious Blood inherent in any Sacrament leave the soul which is contrite and in good faith, barren. Thus the reception of Confirmation, even where Baptism has been omitted through no fault of the recipient, will (*per accidens*) confer the graces by which mortal sin is removed from the soul, which is thus adopted into the restored childhood of God. Mortal sin is not only actual sin but any sin that implies the death of the soul in the theological sense. The Redemption through the Sacraments was to cover both the loss of original innocence and of the graces attained by good works. Such is the "opinio probabilior" of Catholic teaching, and may therefore be acted upon in practice. Hence there need be no scruple about admitting the young woman to the full participation of Catholic communion without presenting herself again for Confirmation.

ABSOLUTIO ABSENTE CORPORE AD TUMULUM.

Qu. A prominent benefactor of the church here requests a solemn requiem service on a certain anniversary. It happens that the Masses on that day are "de festo". Could we have the "Absolutio ad tumulum" after the Mass of the day?

Resp. Not immediately after the Mass, so as to connect the two liturgical functions, which are to remain distinct. If the Office of the Dead were recited at the conclusion of the Mass, the Absolution could take place after the Office.

THE ANNIVERSARY OF ORDINATION.

Qu. Is there any privilege attached to the anniversary of a priest's ordination; I mean in the celebration of Mass?

Resp. Yes. According to the new Missal (Rub., tit. VI, 3) a priest is at liberty to add the "Oratio pro seipso Sacerdote" (20) among the "Orationes diversae" on the anniversary of his ordination, unless it be the vigil of Christmas or Pentecost, Palm Sunday, a Duplex I classis, or a Mass for the dead. In these excepted cases he may transfer the privilege to the next day not impeded by a Duplex I classis. This prayer is said after the usual commemorations called for by the rubrics, but before the "imperata" of the Ordinary. It is never joined under one conclusion with the principal prayer of the Mass.

OPENING THE CHURCH ON WEEKDAYS.

Qu. Is there any obligation to keep the church open during the day for the public to enter? Priests, especially in the country, are often obliged to be absent, and in these days of frequent church robberies it would seem prudent to keep the doors closed unless it be for Mass or special devotions. Or could one put the Blessed Sacrament in the Sisters' chapel?

Resp. The canons oblige pastors to keep their churches open to the faithful for the adoration of the Blessed Sacrament, at least for some hours daily. The people are to be exhorted to come there, and their coming will serve as a sufficient protection against thieves. If the pastor must be absent, it would seem more in accordance with reverence to have Sisters go

to the church than to remove the opportunity of adoration for others who might be inclined to go to the church. (Cf. Canons 1266 and 1278.)

WHO WAS THE THIEF?

The following curious case of conscience comes to us from Kalkfontein, South Africa.

At the end of a convention at which a great multitude attended from different sections of the country to hear various speakers, a Catholic merchant found that someone had stolen his valuable carriage robe. He had no clue to the identity of the thief. Shortly afterward, a mission was held in the district and, since among those present there were many who owed him money for merchandise, he conceived the idea of putting on the bills which he regularly sent to his customers the added item "for the horse-blanket". He reasoned that, if the thief were among the patrons, the guilty one would suspect that the merchant had discovered him and merely wished to avoid resort to legal measures in thus warning the culprit. Those who were unconscious of the theft would naturally repudiate the charge, and to them the merchant could apologize for the error in their bill.

To his amazement not merely one but twenty among those to whom bills had been sent paid the added charge without any remonstrance. The merchant is doubtful as to what he should do with the money received, and, unable to say which of the twenty stole his blanket, consults the priest as to his obligation.

Hence the question: What is required or what suffices to satisfy the obligation of restitution? Did the merchant do wrong in adopting the above measure to regain his stolen property? Must he make restitution? Why? To whom? And how?

Resp. The obligation of restitution arises from the violation of commutative justice, which is reëstablished by a return of the thing taken away or its equivalent; it involves the following principles:

1. the original right of ownership of a thing remains until justly forfeited;
2. the fruits of the object owned are rightly claimed by the owner;
3. damage to or loss of the thing owned in the natural order accrues to the owner;

4. no one may enrich himself by unjust use of another's property.

1. In the case as proposed the merchant had a right to adopt the means best calculated to recover his property, provided these measures did not violate another's rights. Nor was there any theological guilt in the method adopted (though it brought him an excess of income from the things which did not belong to him), for he had no ulterior motive of deriving unjust profit from the transaction. The trick is not to be advised in any case, because of the danger of injustice which it involves; but having been done, the question becomes one of disposing in equity of the acquired gain.

Moreover, his procedure caused no injury to the parties concerned, who confessed their guilt, and thereby acknowledged that they had no right to the property or its equivalent.

2. But has the merchant a just claim to the money received for the twenty robes; or even to the value of the one stolen from him, seeing that he cannot with any certainty identify the thief among the twenty who acknowledged guilt and made compensation?

The fact that he cannot identify the thief of his particular robe does not deprive him of the right to the cost of the object of which he receives the price from an unjust possessor. It merely suspends the definite restoration of the money to whom it belongs. He has, however, at least a moral assurance that the thief is among the twenty who tacitly acknowledged guilt. Moreover, the industry by which he obtains compensation for the stolen property, in which he becomes the unofficial agent of justice and of considerable restitution, deserves some remuneration. This title to recompense is confirmed by the further obligation which is forced upon him in the disposing of the money he has received.

Whence we conclude that in justice and equity he is entitled to retain the price of his robe, despite the doubt as to the identity of the thief.

3. May he retain the price of the nineteen blankets which were not his? It appears not; for the principle, "nemo ex re alterius locupletari injuste debet," forbids his profiting by the loss of the rightful owners of the blankets.

4. What is he to do with the money received over and above that for the blanket stolen from him?

Inasmuch as he does not know who are the owners of the stolen property, and of the restored price for the same, and prudence forbids him to inquire, and inasmuch as he has no right to retain the money as a "res derelicta" (for the owners are not to be considered as willing to abandon ownership of their blankets), he is bound to dispose of the gain, in such wise as judicial wisdom and charity dictate, for the benefit of the community (if possible) to which they and he belong.

To distribute the money in charity according to the interpreted intention of the original owners would be at the same time just to them and would relieve him from the sense of having, at their expense, profited by his industry.

It may be that of those who paid their bills some did not advert to the added charge. In that case the excess would have to be restored to them, if the error could be definitely ascertained. Otherwise it will be claimed by charity, which is set to their credit.

THE FEAST OF THE IMMACULATE CONCEPTION IN THE EARLY ENGLISH CHURCH.

Qu. In an account of the origin of the feast of the Immaculate Conception in the early English Church I read that it was celebrated on the second of May. The reference given is to an old manuscript of King Athelstan from which are quoted these words:

Concepitur Virgo Maria cognomine senis.

Will you translate the verse, which seems without meaning, and tell how it can be made to show the above date?

Resp. The word *senis* stands for *sex—nis*, signifying the sixth day before the Nones of May according to the reckoning of the Roman calendar. This would be the second of May in modern dating. The Latin distributive numerical adjective is frequently used in this sense.

Ecclesiastical Library Table

RECENT HAGIOGRAPHY.

Biographies of Saints are a constant source of edification and renewal of zeal in the strife after Christian perfection. The priest has a typical collection of these in the second Lesson of his daily Breviary. The older portion of them consists partly of the *Acta Martyrum* collected by St. Justin, St. Cyprian, and other early writers; and partly is gathered from the so-called *Passiones*, the accounts of supposed eye-witnesses, or the *Legendae* in which current traditions are perpetuated, from the days of the great persecutions under the Roman emperors down to the Middle Ages. The martyrologies, menologies, and synaxaries of the Western and Oriental Church hold a rich store of these accounts; and whilst they may not wholly escape the questionings of the historical critic, they command respectful attention as reflecting the pious belief of many generations of devout Christians who thus avowed their faith in the power and mercy of God.

Subsequently brief summaries of the popular lives of saints were added to the Breviary lessons, as they are reported in the official processes of canonization. Meanwhile new groups of witnesses to the holiness of the Catholic Church are constantly arising. They are of special importance inasmuch as they demonstrate the miraculous power of heroic virtue under conditions which are often regarded as legitimate hindrances to the existence of such powers, or else are made the excuse for lukewarmness in the pursuit of religious perfection.

The ultimate standard of holiness to which these biographies conform is the life of Christ as illustrated in the Gospels. To uphold and proclaim this pattern is the chief purpose of the *Lowly Life and Bitter Passion of Our Lord Jesus Christ and His Blessed Mother*, translated into English from the German edition of the Visions of the Venerable Catherine Emmerich, by the Redemptorist Father C. E. Schmoeger.

That account of the Life of Christ has a unique value. Catherine Emmerich died in 1824, at the age of fifty. She had entered the community of Augustinian nuns at Duelmen in Germany. The convent was secularized in 1811, when she

was obliged to return to her home. Here, amid much bodily suffering and meditation on the Passion of Christ, she developed a wonderful union with her Divine Model, and received the stigmata. At this time Clemens Brentano, who through Louise Hensel, the poet, had been induced to return to the Catholic faith after pursuing the vagaries of rationalism at the university, accidentally paid a visit to Anne Catherine. His half-sceptic mind was so impressed with the unquestionable holiness of the simple nun that he asked permission to return. Finding that she had the habit of following the scenes of the public life of our Lord in her daily contemplations, and that these gave her lights which bore all the tokens of a supernatural manifestation, he obtained leave to follow her in these meditations, and took them down in writing at her bedside. Being subsequently published, these visions attracted unusual attention and, though for a time sharply criticized, proved their supernatural kinship by the evident familiarity with the conditions of Hebrew life, both under the old Law and in the time of Christ, on the part of an uncultured woman who could never have learned them by ordinary means. Many details which the humble nun could not have acquired through reading or hearsay are revealed by her and are found to solve exegetical difficulties. There is a dramatic yet simple realism in the story of the life of Christ as she tells it day by day, inspiring a sense of faith in what she narrates. The daily reading of these volumes will furnish the preacher and catechist with abundant and edifying material for sermons and instructions. The objection that Brentano's poetic temperament led him to enlarge upon the account is refuted partly by the extraordinary accuracy of local, personal, and linguistic details, which were not accessible by ordinary means any more to Brentano than to the nun herself. Moreover we have his own avowal that he sought conscientiously to give what he had learnt from the stigmatizee. The matter covers the Old Testament accounts as foreshadowing the Messianic period. It is in four volumes of handy form. An introduction on the nature of private revelations defines the theological value of these meditations. The translation is issued under the imprint of The Sentinel Press, New York.

In connexion with the Life of Christ by Catherine Emmerich we may mention here the Jesuit Fr. William Young's *A Year with Christ.* It is a homiletic exposition arranged to cover the Sundays of the ecclesiastical year, and is suitable alike for spiritual reading, meditation, and preaching. (B. Herder Book Company). Simultaneously appears in English a new popular edition of the Abbé Constant Fouard's *The Christ, the Son of God* which George F. X. Griffith translated more than thirty years ago. (Longmans, Green & Co.).

Closely bound up with the life of Christ in Catholic devotion is the story of His Blessed Mother. The evangelists tell but little of Our Lady. That little is summed up in practically a single brief chapter by St. Luke. But tradition, beginning with the apocrypha of early Apostolic times, has thrown a beautiful light round the Madonna. This traditional lore has received due approbation from the Church, under the Divine guidance. Thence another Redemptorist Father of the English Province, O. R. Vassall-Phillips, who is favorably known to Catholic readers by his apologetic writings, weaves an account of *The Blessed Virgin Mary in Catholic Tradition, Theology and Devotion.* (Benziger Brothers). Fr. Phillips draws not only upon the Christian Fathers and recognized theologians, but also freely on the poets and modern writers to add interest to his historical and devotional reflexions. In the line already indicated in speaking of Catherine Emmerich's Life of Christ we have the Abbé de Cazales' *Vie de la Sainte Vierge d'après les Méditations d'Anne Catherine Emmerich.* This volume is issued by Pierre Téqui (Paris), and is in its twelfth edition. It follows closely the *Visions d'Anne Catherine Emmerich*, published some years ago by the same firm. Similar to Fr. Vassall-Phillips's work is that of P. Petitalot, S.M., *La Vierge Mère, d'après la théologie*, which is particularly suited for a priest's meditation and reading. Meanwhile we receive *Mother of Divine Grace*, " a chapter in the Theology of the Immaculate," by Fr. Stanislaus M. Hogan, O.P. (Benziger Brothers). It is an essay explaining the meaning of the invocation in the Litany of Loreto, *Mater Divinae Gratiae, ora pro nobis.* In the exposition of the various titles under which Our Lady merits special grace our author largely

avails himself of the work of Père Hugon, O.P., *La Mère de Grace*. The adaptation is done in a way that commends the original much better than a translation would have done.

In recording the Lives of Our Lord and His Holy Mother we cannot omit to commend the admirable piece of work done for little children by Helen Parry Eden in her *A String of Sapphires*, the Mysteries of the Life and Death of Our Blessed Lord and Saviour Jesus Christ, put into English rhyme for the young and simple. (P. J. Kenedy and Sons, New York).

Mgr. Pierre Batiffol's *Le Catholicisme de Saint Augustin* (Lecoffre, J. Gabalda, Paris) completes a series of studies in early Christianity. Beginning with the Apostolic age in *L'Église Naissante*, an appreciation of the Constantinian peace, through the period from Pope Damasus to St. Leo, the erudite author analyzes the results of doctrinal and ascetical development in the Church as represented in the theology of St. Augustine. The two volumes trace the "lex credendi" from the profession of faith in the Western Church at the time of St. Ambrose. They show that St. Augustine did not, as Harnack and the critical school of historians of the first centuries argue, build upon a dogmatic basis suggested by the Donatist heresy, but that he merely formulated and defended the dogmatic tradition which he found in the Church at the time of his conversion. As a vindication and characterization of the great Doctor of the West, the work may be classed among the products of hagiographical studies which are of particular value to the theological student.

Among Victor Lecoffre's series of "Les Saints," published under the direction of M. Henri Joly of the Paris Institut, is to be mentioned *Saint Gregoire VII*, by M. Augustin Fliche. The author is known as a painstaking and critical historian of the papacy of the eleventh century, and of Hildebrand in particular. Following the researches of Peitz in the Vatican Archives, and the canonical sources indicated by Blaut and Paul Fournier, he supplements the history of Gregory's career and corrects it by a critical study of what he terms the narrative sources. An important chapter for the theologian as well as the ecclesiastical historian is that which deals with the cen-

tralization of ecclesiastical government conceived and pursued by the great pontiff in order to overcome the opposition of a corrupt clergy and episcopate supported by the system of princely benefices. The policy developed eventually into a struggle between the secular and the ecclesiastical powers, in which Gregory was not always either successful or consistent. But we recognize the fundamental principle which guided him in the defence of the divine sanction of pontifical authority. In his letter (25 March, 1081) to Bishop Hermann of Metz the Pope sets forth the theocratic idea, which in the following centuries became the recognized source of papal prerogatives. Our author, whilst allowing that Gregory was not always true to ecclesiastical tradition, shows that he effected none the less a lasting reform of abuses and raised the spiritual forces of the priesthood to a recognized plane of superiority, through purely supernatural motives. This achievement stamps him as a pontiff of truly heroic character.

The war, though it has humiliated conquered Germany and handicapped its industrial and literary activity in an unprecedented way, has apparently also brought blessings to the Catholic population of that country, as is evidenced by the remarkable propaganda of religious publications through its various organizations of social and literary activity. The phenomenal fact that, while labor strikes are prevalent in every country of Europe, millions of German workmen are offering to work overtime without pay, in order to help on the desired reconstruction, so as to cancel as early as possible the national debt, and reëstablish their shattered industries, is largely due to the influence of the Catholic leaders who make use of Socialism, woman suffrage, and kindred movements which plead philanthropic principles in furtherance of the scheme of moral and religious regeneration. Biography, furnishing examples of heroic action, forms a considerable part of the literary output connected with the new propaganda. Among the latest books in this line is a collection of Letters of St. Catherine of Siena (*Briefe der Katharina von Siena*), translated and introduced by Dr. Maria Maresch. It is one of a series entitled " Leaders of the People ", issued by the Volksverein (M. Gladbach), and is calculated to set forth the influence of Christian principles

operative through a young woman, a nun, who, impelled by a divine impulse, reminds pontiffs, priests, and leaders of the people of their duty to be just and to administer the affairs of Church and State in a spirit of the self-denial taught by the Christian religion. The modest volume (154 pages) contains, after a short biographical and historical introduction, letters to two Popes, to a number of cardinals, to her confessor Fr. Raymond of Capua, and to seculars in various conditions of life amid the political and religious struggles of the period. Letters to her mother, to the prisoners of Siena, and to a young woman, at the request of her brother, who had sacrificed her virtue among the military outlaws of Perugia, in a marked way fit the social conditions of the present time.

A biography of *St. Joan of Arc* which is at once dignified, religious, simple, and inspiring in the way to true sanctity, is a most difficult task. But the chief obstacle to a complete and true history is the absence of certain documents which place the period in which she lived her brief life on earth in a proper historical perspective. Charles VII is still an enigma, which needs to be solved if we would fully understand the psychology of the Saint in her attitude toward the military and social conditions of France. The work done by the Dominican Fr. Petitot in his recent *Sainte Jeanne d'Arc* brings us much nearer the subject than the otherwise excellent researches in this direction by Quicherat, Ayroles, Simeon Luce, Lefevre-Pontalis, and others. The author has of course consulted new documents at Orleans, Limoges, and Nancy, though it would have been interesting if he could have added the researches of Mgr. Touchet, whose manuscript is still unpublished. (Gabriel Beauchesne, Paris.)

The publication of the English translation of Mgr. Bougaud's Life of the first of St. Chantal's daughters to be raised to the altar is timely in view of the recent canonization of St. Margaret Mary Alacoque. The volume, originally published in 1874, is brought up to date in the final chapter, although there are lacking some comparatively recent documents printed by Dr. Auguste Hamond, which could have been utilized with advantage in a new edition of the biography.

A curious piece of literature, fully two centuries earlier in date, but only published in 1858, by Francesco Palermo, and recently translated into French by Madame Thierars-Baudrillart (Libraire Académique, Perrin et Cie, Paris, 1921) is *Une Règle de Vie au XV Siècle.* The original title was *Opera a Ben Vivere* under which it was addressed to the mother of Lorenzo de Medici, known in history as "The Magnificent", by St. Antoninus, Bishop of Florence. As a rule of daily living for a woman of the great world, such as we meet at the court of Cosimo de Medici, the founder of a new departure in the school of art and letters, the volume throws an important sidelight upon the social life of the Renascence period. The "Rule" consists of three parts, covering the process of Purification, Practice in Virtue, and Prayer, as the chief means to keep fervor alive. Under these heads the holy Bishop, who stands forth in the history of Italy and the Church as a notable reformer, theologian, administrator, and director of souls, instructs the wife of Cosimo de Medici. Her remarkable beauty and gifts of mind and heart had gained for her, before her espousals, the sobriquet of "la belle sainte Lucrezia Tornabuoni." By her the ladies of her court are taught how to acquire and maintain the secret of true sanctity in the midst of worldly preoccupations. Whilst the holy prelate directs them to confess monthly, or whenever they are conscious of a serious transgression, he bids them observe a rigorous fast, not only every Friday but on the eve of their Communion days. He insists on their reciting the divine office daily, to have regular spiritual reading, and to practise definite mortifications amidst their secular duties, so as to keep constantly alive the sense of the supernatural end for which they are destined. The treatise is in fact a chapter taken from the life of St. Antoninus, and published by the Abbé Morçay on the eve of the great war, partly from a manuscript discovered in the national Library of Florence by F. Palermo.

Father Francis Betten, S.J., signalizes the fourth centenary of the birth of *Blessed Peter Canisius* by the publication (Central Society, St. Louis, Mo.) of a brochure which deals in particular with the activity of the great champion of Christian education as a defender of orthodoxy against Protestantism in

Germany. His chief source is the monumental work of Otto Braunsberger, S.J., eight volumes of whose Letters of Blessed Peter Canisius have already appeared; the rest await only the amelioration of industrial conditions in Germany to be printed. A glance at the busy life of the saint makes us wonder how he could have accomplished so stupendous an amount of work while giving generously so many hours to prayer and contemplation.

While the Blessed Canisius was on his deathbed in Germany a youth, *John Ogilvie*, was about to enter the Jesuit novitiate after having embraced the Catholic faith for which men were being persecuted in Scotland. Some eighteen years later the valiant youth died, having been tortured, hanged, and quartered. A Douay MS. has preserved for us his *Relatio incarcerationis*. Messrs. F. A. Forbes and M. Cahill give us a summary account of the circumstances surrounding the struggle and its issue under the title *A Scottish Knight Errant*. (Benziger Brothers.) Kindred in spirit of courageous self-sacrifice for the Catholic faith is the volume entitled *Blessed Oliver Plunket*, who during the following century (1629-1681) was martyred in London. The story is simply and attractively told by a Sister of Notre Dame (P. J. Kenedy and Sons, New York).

The Franciscan Father Dominic Devas gives us an edifying and pleasing sketch of *St. Leonard of Port-Maurice, O.F.M.*, who, though he died less than two centuries ago, managed to revive the medieval spirit which abounds in miracles through faith. The picture by Fr. Devas is a well-executed summary of the work of Fr. d'Ormea in its French version by Canon Labis (1858). (Benziger Brothers, New York).

The English Catholic Truth Society (London) publishes a charmingly written sketch, by Lady (Alice) Lovat, of the *Sisters of Charity martyred at Arras in 1794*. They were four of the Vincentian nuns beatified in June, 1920. The story appeared somewhat more fully in Mr. Joly's series under the title *Les Vénérables Filles de la Charité d'Arras* by the Vincentian Father Misermont, and forms an important part of the history of the French Revolution. The Catholic Truth Society of Canada (Toronto) has published a brief *Memoir of the Rev. Father Muard*, one of the noble band of evangelists of

the Sacré Cœur who traversed Europe in the nineteenth century. He became the Founder of the Benedictines of the Sacred Heart of Jesus and the Immaculate Heart of Mary at Pierre-qui-Vive, near St. Leger, France. His sons were the first missionaries of Oklahoma, giving three vicars apostolic from members of the Order. Père Muard had the spirit of St. Francis of Assisi and was an ardent apostle of the devotion set aflame by St. Margaret Mary.

Une Page d'Apostolat: Sœur Marie-Marthe Thérèse gives us the story of a *Petite Sœur de l'Assomption*, at Perpignan, where she was superior and died in the odor of sanctity on the very eve of the great war. The writer is Mgr. de Llobet, Bishop of Gap, who spices his brief historic account with touching anecdote amid the struggles of a soul which record the gradual growth of religious perfection.

A Woman of the Bentivoglios, by Gabriel Francis Powers, is a delightful portrait of the foundress of the Poor Clares in the United States. It pictures the early childhood and maidenhood of Countess Annette Bentivoglio, who was then full of a bright energy and apparent worldliness. Suddenly she followed her younger sister into the cloister, and there learnt the secret of that love for souls which consumed St. Clare. This awakened in her the desire to bring the observance of the seraphic rule to far-away America. The trials, the humility, and persevering self-sacrifice which eventually result in the establishment of different houses of her order in the United States, until her saintly death in 1905, at the age of seventy-one, at Evansville, Indiana, are told with a charming grace and published in a handsome setting by the *Ave Maria Press*.

We wish to add here a word about one of our uncanonized American saints whose life must be of special interest to American priests—Archbishop Francis Patrick Kenrick. We have the story of the two Kenricks by the late Mr. O'Shea; but it is wholly inadequate as a true biography. A true characterization of the great Archbishop of Baltimore may however be found in a recent work under the title *The Kenrick-Frenaye Correspondence* of which comparatively little has been said in our religious press, probably because the volume was published for private circulation at the expense of the late Archbishop of Philadelphia. The editor shows unusual care and

discretion in his disposition of the promiscuous epistolary correspondence in which the great prelate is pictured. Here, as in the lives of most great men, truth may be exaggerated into grotequeness by a lack of proportion, since their activity brings them into relations which at times obscure their real motives. We owe the exquisite work to the Augustinian Father Francis E. Tourscher, with whose admirable essays in the pages of the REVIEW on St. Augustine and St. Jerome our readers are familiar. The correspondence between Archbishop Kenrick and Mr. Frenaye, trusted official and lay-secretary of the then Bishop of Philadelphia, and withal a man of independent means and generous benefactions, adds much light to the ecclesiastical history of the Eastern Province of the Catholic Church in America, and particularly to that of Philadelphia. Dr. Tourscher has opened reliable sources for the forming of a just estimate of the extraordinary zeal, the holiness of life as demonstrated in an unswerving devotion to duty, a high standard of episcopal responsibility and the humble devotion of a priest who was bound to maintain the prerogatives of ecclesiastical authority and to meet practical issues on every side. The account is not devoid of the romance which ordinarily tends to throw heroic sanctity into prominence. These letters relate the missionary struggles of priests in the dioceses over which the prelate ruled as bishop and archbishop. Incidentally they deal with the interests of religion, "the needs of the people, the upbuilding of the Church in the new and prospective sees from Maine to California" (Introductory), about which the pastoral counsel of the Bishop is sought. In Dr. Kenrick's expressions of views we have the wise direction of a competent judge regarding the needs of theological training, the use of text books in our ecclesiastical seminaries, the study of the Sacred Scriptures among our people, in all of which the saintly Bishop anticipated the legislative and prudential activity of the pontiffs who followed him, and whose office it became to deal with the problems of the American Church. We have sought an opportunity which will allow us to treat more in detail these letters, so as to obtain a better and more pleasing photograph of the great American prelate than has yet been given. Letters more often reveal the true soul-life of a man than external acts or public avowals of motives can do.

Mr. Herbert Williams of Edinburgh in a brief literary sketch of *Pope Pius IX*, renews the plea of many of the older Catholics for the canonization of the pontiff whose sovereign leadership of the Church outlasted the years of all the pontiffs, excepting St. Peter alone, and whose fruitful reign laid the foundation of the constructive work going on at present throughout the world, even though the crisis of malign liberalism which he diagnosed did not reach its height until these latter times. (B. Herder Book Co.)

Fr. F. M. Dreves of the English "Foreign Missionary Society" tells a decade of short stories under the caption *A Joyful Herald of the King of Kings* in which Blessed Théophane Vénard, St. Vincent de Paul, and personal sketches from present-day life are adduced to awaken the missionary spirit and foster priestly and religious self-sacrifice by devotion to the Foreign Missions. (B. Herder Book Co.)

The most recent accession to the series of holy lives published in the United States is that of Sister Benigna Consolata Ferrero, a Visitation nun who died in Lombardy in 1916, at the age of thirty-one. In her religious career are combined the sweet attractions of the Teresa of Lisieux with the contemplative gifts of the great Carmelite saint. She is called "The Little Secretary of Jesus," and the account of her activities, supernatural gifts, and sufferings is beautifully told in an English translation from the Community Circular of Como, by that graceful writer who veils her identity under the signature of M. S. Pine, and to whom we owe sundry valuable contributions to the history of the Catholic Church in America. (Georgetown Convent of the Visitation.)

THE LITERATURE OF PSYCHO-ANALYSIS.

The latest venture in psychology, and one which in a short time has succeeded in gaining for itself a large measure of popularity, is psycho-analysis. It arose as a therapeutic method, but quickly developed into a full-fledged science with wide ramifications. A very extensive literature has grown up about it, and it no longer is possible to ignore its claims, which are far from being modest. The rapid progress of this young science and its pretensions are well summed up by Dr. André Tridon, who speaks in very enthusiastic terms. "Psycho-analysis," he writes, "is a very young science. The world knew nothing of it until Freud delivered his first lectures on the subject in 1895. In these few years, however, psycho-analysis has made a deep impression on all the mental sciences and has especially revolutionized psychology, ethics, and psychiatry. Its terminology, at first forbidding, has enriched the language with entirely new expressions, without which the cultured would find themselves helpless in psychological discussions. It has supplied not only physicians, but artists, thinkers, sociologists, educators, and critics, with a new point of view. It offers to the average man and woman a new rational code of behavior based on science instead of faith." [1]

The facts here stated we cannot deny; it unfortunately is true that many have gone to the psycho-analyst for a reïnterpretation of the problems of life, and that they have received his conclusions without question.[2] It is nowise flattering for our generation that so shallow and unscientific a movement as psycho-analysis should meet with such stupendous success in the world

[1] *Psychoanalysis.* Its History, Theory and Practice. New York, B. W. Huebsch, 1919; p. 1.

[2] "The Psycho-Analytic cult has quite recently attracted the attention and aroused the interest of the public. In the medical and psychological world it has won for itself a position of unquestionable importance. It has developed rapidly during the last decade, and lays claim to astonishing achievements. Its ramifications are amazing and bewildering. In Pedagogy, Ethnology, Æsthetics, Literature, Psychology, and Therapeutics, new methods and new investigations have been pursued in the light of its assumed discoveries. Whatever the merits or defects or dangers of the new science may be, it is certainly now in process of vulgarization, judging by the space given to it in the daily press, and in view of that fact, it is high time that it should be examined from a Catholic standpoint." E. Boyd Barrett, S.J., Ph.D.; "Psycho-Analysis and Christian Morality", *The Month,* February, 1921, p. 99.

of the learned.[3] But far more deplorable is the fact that now it is beginning to infect and poison the people through the misguided efforts of the popular exponents of the psycho-analytic method. The potencies for evil in the popularization of psycho-analysis are almost beyond calculation. To the psycho-analyst nothing is sacred; with coarse hands he tears to ragged shreds our ideals and robs us of whatever makes life noble and inspiring. For a long time there has been no greater menace to religion and purity of morals.

What is Psycho-analysis? In its legitimate acceptation it is a therapeutic procedure for the treatment of the neuroses. Dr. Isador H. Coriat describes it in this way: "It is what its name implies, an analysis of the mind. Other psychotherapeutic methods deal only with the superficial manifestations of the neuroses and therefore cannot produce a fundamental cure. Psycho-analysis concerns itself primarily with the cause of symptoms, with their underlying mechanism. It not only penetrates into the origin of the symptoms, but the analysis at the same time is the treatment. It is the study of man's unconscious motives and desires as shown in various nervous disturbances and in certain manifestations of everyday life. It has been demonstrated that the manifold symptoms of the neuroses result from unfulfilled desires, often extending back to the earliest years of childhood. These desires not only influence the formation of character traits, but likewise are responsible for many forms of nervous illness."[4]

[3] "It would seem that there is no kind of lunacy which will not be welcomed if it but masquerade in the garb of science. For proof of this no more telling example can be chosen than the extravagance, called psycho-analysis, which has been hailed by certain learned men as the coping stone of scientific achievement. Had this new cult remained in a select professional circle, we woulld be glad to leave it there and pass it by in silence and horror. Unfortunately a vigorous propaganda has been entered upon, and the subject has been promulgated in popular journals, so that its phraseology has come into the marketplace." (George Matheson Cullen, M.D.; "Psycho-Analysis", *The Dublin Review*, no. 337, 1921, p. 239.)

[4] To clarify the matter we add some other definitions. "By psycho-analysis is meant primarily the process by which the physician discovers the complex or body of forgotten experience which is believed to underlie abnormal mental states. According to Freud, a complex cannot be discovered by the ordinary methods of introspection, but expresses itself in dreams, in such abnormalities of conduct as forgetting, slips of the tongue or pen, and apparently meaningless acts. The investigation of these processes forms one of the chief departments of psycho-analysis." (W. H. R. Rivers, in the *Encyclopedia of Religion and Ethics.*) More briefly Dr. E. Jones tells us that psycho-analysis aims "at

Taken in this limited sense, as a therapeutic method, there are no radical objections against it, though even thus restricted it suffers from certain exaggerations and requires in its practice great prudence and many precautions. It is hardly true that all psychic disturbances have their source in unfulfilled desires, especially if these desires are supposed to be, as the psycho-analyst would have it, of the sexual sort. Putting such a construction on human nature is an insult to our kind.

Besides, it is our experience that disorders of the mental life are not so much caused by effectually suppressed desires as by the unrepressed desires, entertained deliberately, but not allowed to issue in action. This is a point which the psycho-analytical method completely overlooks, at which we are not surprised, since it rejects the notion of free will. Mental disturbances are due in most cases to lack of will control, for will is supposed to be the censor of our conscious life and to hold in check all evil tendencies. The ascetically trained will is the best cure for mental troubles that are not produced by organic lesions or functional irregularities.[5]

A very sane judgment on the merits of psycho-analysis as a method of treatment is pronounced by James J. Walsh, M.D., who writes: "One of the things that a physician has to find

setting free the unconscious with a view to the discovery and comprehension of the patient's buried complexes." (*Papers on Psycho-Analysis.*) Dr. C. G. Jung offers a more elaborate description which foreshadows the extravagant claims made in behalf of the new science by its ardent admirers. It reads as follows: "Psycho-analysis is the name given to the method developed for reaching down into the hidden depths of the individual to bring to light the underlying motives and determinants of his symptoms and attitudes and to reveal the unconscious tendencies which lie behind actions and reactions and which influence development and determine the relations of life itself. The result of digging down into the hidden psyche has been to produce a mass of material from below the threshold of consciousness, so astonishing and disturbing and out of relation with the previously held values, as to arouse in anyone unfamiliar with the process the strongest antagonism and criticism. Although originally studied only as a therapeutic method for the sick, it was soon realized through an analysis of normal people how slight were the differences in the content of the unconscious of the sick and of the normal." (*Psychology of the Unconscious.* A study of the Transformations and the Symbolisms of the Libido. A Contribution to the History of the Evolution of Thought. Authorized Translation by Beatrice M. Hinkle, M.D.; New York, Moffat, Yard and Company, 1916.) To peruse this book without nausea demands a rather stout stomach. The same can be applied to most of the productions that have come from the pen of Dr. Freud.

[5] F. W. Foerster, *Marriage and the Sex Problem,* translated from the German, *Sexualethik und Sexualpaedagogik.* Also: Lionel Spencer Thornton, M.A., *Conduct and the Supernatural.* New York, Longmans, Green and Co., 1915.

out from a great many patients is what sources of dread they are laboring under so as to neutralize them or at least correct them as far as possible. It is surprising how much good can be accomplished by a deliberate quest after dreads and the direct discussion of them, for they are always much less significant when brought out of the purlieus of the mind directly into the open. Many a neurotic patient, particularly, will not be improved until his dreads are relieved. This form of psycho-analysis rather than the search for sex insults as they are called, or sexual incidents of early life, is the hopeful phase of modern psychological contribution to therapeutics." [6]

The Exaggerated Claims of Psycho-analysis. In its wider acceptation, psycho-analysis purports to furnish a new philosophy of life and to bring about a complete reörientation of the traditional notions of anthropology and ethics. It interprets the totality of life in terms of the subconscious and reduces everything to a sublimation of suppressed sex impulses. In its restatement of the values of life it evidences an appalling irreverence and besmirches the things that are holy to the vast majority of men. Dr. I. H. Coriat gives voice to these astonishing claims, when he says: "Psycho-analysis is beginning to found a new ethics as well as a new psychology, a new neurology and a new school of literary criticism. It bears the same relation in all its principles to the human mind, and to the social consciousness, as biology does to the organic world." [7] Barbara Low valiantly seconds these claims. According to her, Psycho-analysis will result in a revaluation of all values. "It may be described", she modestly asserts, "as having for its ultimate goal a further understanding and a further harmonizing of the various elements of psychic life, working toward that goal, as has already been noted, by strictly scientific empirical methods." [8] Pretensions such as these refute themselves by their grotesque and ludicrous exaggeration.[9]

[6] *Health through Will Power;* Boston, Little, Brown, and Company, 1920. Cf. Dr. W. Bergman, *Selbstbefreiung aus Nervoesem Leiden;* St. Louis, B. Herder, 1911; Bessmer, S.J., "Die Religion und das Unterbewusstsein", *Stimmen aus Maria Laach,* 1909, 1; J. Lindworsky, S.J., "Psychoanalyse", in *Lexikon der Paedagogik,* St. Louis, B. Herder, 1917.

[7] *What is Psycho-analysis?,* New York, Moffat, Yard and Company, 1919. Cf. the same author's *Abnormal Psychology,* by the same publishers.

[8] *Psycho-analysis.* New York, Harcourt, Brace and Howe, 1920, p. 39.

[9] See: Dr. Sigmund Freud, LL.D., *Wit and its Relation to the Unconscious.*

What to think of Psycho-analysis. It goes without saying that its exaggerated claims must be repudiated. The emphasis it places on the subconscious cannot be reconciled with the nature of man. Without denying the influence of the subconscious, we must none the less insist that it represents but a small segment in the psychic existence of man.[10] In normal human life, it may almost be entirely ignored. It is only in abnormal mental conditions that it assumes considerable importance, and this is the fundamental error of psycho-analysis, that it treats the normal manifestations of mind and explains them on the same basis as the phenomena of the diseased mind. It obliterates the boundary lines between sanity and insanity; in fact, it goes further than this, for it actually reduces the normal to the abnormal. Man, according to this view, is better understood in his dreams, his hysteric fears, his unreasonable dreads, his wildest fancies and in his degrading weaknesses than in his noble endeavors, sane thoughts, and deliberate activities. The subconscious is the key to everything. It accounts for art, religion, heroism, as well as for crime, insanity, and perversion. The highest is nothing but a sublimation of the lowest.[11]

Authorized English Edition by A. A. Brill, Ph.B., M.D., New York, Moffat, Yard and Company, 1916; *A General Introduction to Psycho-analysis.* Authorized Translation with a Preface by G. Stanley Hall; New York, Boni and Liveright, 1920. Of the application of the psycho-analytic method to art Dr. Coriat says: "The study of Leonardo da Vinci is based upon a fragment of one of Leonardo's infantile memories, and by a most ingenious logic this fragment is utilized to explain Leonardo's greatness as an artist and man of science and to fathom the mystery of the smile of Mona Lisa. In addition to Freud, other investigators have published valuable studies and investigations on the various medical and cultural aspects of psycho-analysis, such as the relation between myths and dreams, comparative mythology, sketches of great artists, and finally psycho-analytic interpretations of complex literary creations, such as Hamlet and Lady Macbeth." L. c., p. 23. Art, indeed, has fallen on evil days when it is handed over to the tender mercies of the psychiatrist. Cf. Evarts, A. A., "Color Symbolism", *Psycho-analytic Review,* April, 1919; Freud, S., *Leonardo da Vinci.* Dr. S. E., "Eyes of Youth", *Medical Record,* March, 1918; A. B. Kempf, "The Psychology of the Yellow Jacket", *Psycho analytical Review,* Oct., 1917; A. Maeder, "Die Symbolik in den Legenden, Maerchen, Gebraeuchen und Traeumen", *Psychiatrisch-Neurologische Wochenschrift,* X. Jahrgang. A. Mordell, *The Erotic Motive in Literature.* Boni and Liveright; Ricklin, R., *Wish Fulfilment and Symbolism in Fairy Tales.* Nervous and Mental Disease Monograph Series, No. 21.

[10] We must now turn to the important contribution to knowledge which they profess to have discovered. It may be shortly summed up in five words: the omnipresence of the unconscious. G. M. Cullen, l. c. 243.

[11] P. J. B. Egger, O.S.B., *Die Psycho-analyse als Seelenproblem und Lebensrichtung.* Sarnen, Ehrli, 1920; cf. *Philosophisches Jahrbuch,* 1921, 34, 1.

Father Lindworsky holds that the indiscriminate use of psycho-analysis in education would be nothing short of a crime.[12] When we consider the general tendency of this fanciful science it is quite apparent. Quickly would it brush the beautiful bloom of innocence from the innocent soul of the child.

A General Estimate of the Literature of Psycho-analysis. If psycho-analysis confined its claims to the status of a medical science, we would have no cause to blame it for its dearth of inspirational power or its absence of literary merit; but, since it is heralded as a new gospel and as an important message to mankind, we have a right to apply more exacting standards. Guaged by these, it must be assigned a place at the bottom of the ladder.[13] The output is too large to be anyway well done. On the whole, this literature is dull, uninviting, and frequently positively depressing. To go through it is like wading through a slimy morass.[14] Dante might have conceived the task of perusing it as the punishment for some particularly heinous crime. In course of time psycho-analysis may tone down its pretensions and become useful; its present unwarranted assumptions must be severely rebuked. One will do well to adopt toward it an attitude of great reserve, even of cautious distrust.[15]

C. P. BRUEHL.

Overbrook Seminary, Philadelphia.

[12] J. Lindworsky, S.J., "Die Psycho-analyse eine Erziehungsmethode?" in *Stimmen der Zeit,* 1915.

[13] "As a literature, Psycho-analysis is on the whole poor stuff. It is neither thoughtful nor well written, though it is replete with interesting matters of observation. The conclusions arrived at, and the general remarks about history, religion and philosophy, which we find in this literature, are often shallow, fanciful, and hysterical. There is a marked lack of accurate and logical thinking, and a still more marked lack of reverence and respect for what is sacred—and all is written with a ludicrous air of superiority. As a literature, Psycho-analysis only serves to depress one with a renewed sense of the weakness of that human heart, the foibles and sins of which it glories in exposing." (E. Boyd Barrett, l. c. 110.)

[14] Though not recommending any of these books, we add to the preceding list a few more: A. G. Tansley, *The New Psychology and its Relation to Life,* New York, Dodd, Mead and Company, 1921; Wilfrid Lay, *Man's Unconscious Spirit;* same publishers; H. Addington Bruce, *The Riddle of Personality,* New York, Funk & Wagnalls Company; H. W. Frink, M.D., *Morbid Fears and Compulsions.* Their Psychology and Psychoanalytic Treatment. New York, Moffat, Yard & Company, 1918; E. B. Holt, *The Freudian Wish,* New York, Henry Holt and Company; Dr. Alfred Adler, *The Neurotic Constitution;* W. Lay, *Man's Unconscious Conflict,* New York, Dodd, Mead & Company.

[15] Arthurus Vermeersch, S.J., *De Castitate et de Vitiis Contrariis.* Tractatus Doctrinalis et Moralis. Brugis, Charles Beyaert, 1919; p. 5.

Criticisms and Notes.

REBUILDING A LOST FAITH. By an American Agnostic. New York, P. J. Kenedy and Sons. Pp. 222. 1921.

Not since Orestes Brownson gave to the world his immortal *Convert* has there been added to the long and ever-growing list of books and pamphlets in the English language dealing with the same subject a more valuable, more instructive, more interesting contribution than the present *Rebuilding a Lost Faith*. The two books, though they have much in common, are in more respects unlike and not to be compared with each other. Indeed there are few accounts of transition from unfaith to faith that are more dissimilar than these in regard to the starting-point and the journey itself.

The author of the present account — he modestly withholds his name—was brought up piously as a child in Congregationalism. In his youth he entered a Protestant seminary to prepare for the ministry. Assailed by doubts during his study of the Bible—difficulties which his professors confessed themselves unable to meet—he consulted a young minister of his acquaintance who informed him that he himself had been troubled with similar doubts during his course of studies, but he had kept them to himself, had somehow managed to pass the examination for ordination, and now was bitterly conscious of the fact that he was preaching much that he did not believe! "I shall never forget his mournful words. 'Old friend,' he said, 'it is too late for me to act as you can do. I have worked all these years to be a minister, and orthodoxy owes me now a living. Moreover, I am married, and have settled down in a parish. To tell my people and the world that I no longer believe the doctrines I proclaim would bring down ruin on myself and family. I simply cannot do it. I therefore steer around the dangerous points, and get along as best I can. The people want a certain amount of emotional religious treacle given them once a week, and I am paid to furnish it. I therefore serve it out to them, mixed with such ethical ingredients and literary spice as I am capable of producing'" (p. 13).

Subsequently the author leaves the seminary and after a year's travel thinks of becoming a Unitarian minister. Consulting a clergyman of that denomination he receives the advice not to become a minister therein. The "Unitarian Church is moribund," he is told. "It will not survive." His next step was into rationalism — "the Religion of Science", agnosticism. He seems never to have lapsed beyond this stage, i. e. into downright atheism. Of an active temperament, he escaped indifferentism. "There was a time," he says,

"when young men like myself went every Sunday eagerly to listen to some scientific lecture, 'Free Religious' address, or Unitarian sermon, and even in the week-time zealously frequented radical debating clubs, where papers were discussed on 'Immortality', 'Science and Religion', 'The Bible', 'Omar Khayyám's Philosophy', 'Gnostics and Agnostics', and a score of similar themes. We had, in fact, what might be called a *positive enthusiasm for unbelief*. It is true, this was not to any great extent embarrassed by definite knowledge; but all that was Unknown to us we thought Unknowable! Our great mistake was that we accepted without question, not merely all the positive truths which Science brought to light, but also *all the radical deductions which certain scientists drew from them*. We disbelieved in God and in His government of the universe because we *thought* that Science proved their non-existence; yet in reality we based our unbelief on the authority of a few men, not much older than we were, who frequently disagreed among themselves. At the same time we ignored the statements of older and far greater scientists, and scornfully rejected the authority of the Church, and the traditions and testimony of 1,900 years! So far did we finally carry our hostility to the Christian religion, that almost any ideas which bore the stamp or flavor of Christianity were obnoxious to us. Many of the parables and precepts of the Gospels would have been lauded by us to the skies had they been uttered by some Chinese sage, or couched in other words than those employed by Christ and His disciples. Not for the world would we have spoken of 'God' or the 'Devil' as real entities, but we would talk complacently of 'something Real that is Divine', or 'something Real that is Diabolic', as if we could transform the nature of things by speaking of them in the abstract, or by writing their names in capitals! Thus did we cheat ourselves with words, and caught at every subterfuge, in order to avoid a reference to the Almighty as a Person. Thus did we turn our backs upon the Light of the World, to hail some tallow candle as the Morning Star, and 'to explain Christianity by explaining it away'" (pp. 15-16).

The following lines indicate the author's general spiritual habit during the next forty and more years. "I at least never went to church for public worship; Christianity was to me but one of numerous religions, all of human origin; the universe was an insoluble mystery; the existence of God was probable, but the term was meaningless; Christ was a noble teacher and exemplar, but a man who had been born and died like other mortals, with no resurrection; whether the soul existed separate from the body was a matter for conjecture; in any case, its conscious immortality was very questionable; reincarnation was a pleasing theory, which fairly

well explained the presence here of suffering and evil, but the essential thread of memory was lacking to make a previous life of any real advantage; death was a matter hardly to be feared, since it was universal and as natural as birth; moreover, if it meant eternal sleep, it was a boon; if not, one could at least suppose, according to the theory of evolution, that our next stage of existence would be an improvement on the present one; and since the inhabitants of this planet, if they survived the dissolution of the body, would probably be kept together, wherever they might be transplanted, conscious reunion with our loved ones seemed not utterly unlikely." (p. 20).

Facilis descensus. Thus far the dissolving process, the breaking down of faith, the wandering in the wilderness of unbelief; next comes the awakening, the rebuilding, the gradual approach and final entrance into the Promised Land.

As was the case with Kant, the starry vault above and the moral law within awakened in the writer the conviction of the personal reality of God, and quickened the realization of accountability and immortality. Further patient examination aided by prayer led him step by step to the belief in a Revelation made by God through the Olden Covenant, renewed and completed by Christ, the God-man, and transmitted to all mankind through a Church; but not the Church of Luther nor of Henry. With Manning he saw that "if Christianity is historical [as it is], Catholicism is Christianity". The Church can be no divinely established medium of revelation unless she is infallible collectively and in her head, the Pope. Next in order come the doctrines of the Church; those that create special difficulties for the outsider: purgatory, indulgences; confession; veneration paid to Mary and the Saints, and to images and relics; miracles, persecution for heresy. These difficulties are examined in turn. When the doctrines are rightly explained and the motives for belief clearly understood, the difficulties vanish before the mind and heart disposed by prayer.

Such are the main lines whereon the lost faith was rebuilt. They are developed in the book with a wealth of solid argument, set in a framework of personal incidents and presented in a manner that quite dispels the atmosphere of controversy and pleases while it enlightens. The work becomes therefore much more than a story of conversion, though it is redolent with the interest peculiar to narratives of personal experience. It possesses a doctrinal and even an apologetical value inasmuch as it sets forth the grounds of faith and the reasons for many of the teachings of the Church — those particularly which are generally misunderstood by the non-Catholic— in the way those motives and those arguments affect a man of wide experience and culture and a thorough student of religious prob-

lems. The book should, therefore, be of great service to the clergy in dealing both with Protestants and with persons who have lost their way in the total eclipse of supernatural faith.

INSTITUTIONES THEOLOGIAE NATURALIS ad usum Scholarum accommodatae, auctore Gulielmo J. Brosnan, S.J., Theologiae Naturalis Professore in Collegio Maximo SS. Cordis Jesu Woodstocki in Marylandia. Chicago, Typographia Loyolaea. Pp. x—396. 1921.

Students of philosophy are already provided with many manuals both in Latin and all modern languages, including of course English, on the subject covered by the present volume. Nevertheless, when they come to know the latter, they will welcome it warmly and assign it to the first place in its category. A glance at its contents prepossesses one straightway in its favor. The outlines, the orderly arrangement of the parts, the skilful adaptation of typography to arrest and sustain the student's attention, assist his memory, facilitate his analysis and synthesis—in a word, the whole didactic mechanism stamps the work as a model text book, a splendid exhibition of pedagogy in *actu secundo*. Very many books have passed under the eyes of the present reviewer. They have never rested on a more perfect manual; one better arranged and printed. Indeed one can almost envy the student who comes equipped for work with so perfect an instrument.

Approaching the text more closely, not much reading is required to engender the conviction that the material apparatus is but the outer sign of the perfect clarity, preciseness, conciseness, consecutiveness, thoroughness of the exposition. The style is simple and translucent as sunlight. The arguments are clear-cut, conclusive, convincing. The counter objections are numerous and skilfully handled. Brevity has been gained with no sacrifice of clarity. On the other hand, it may be thought that curtailment could have been judiciously exercised in some parts in order to gain expansion elsewhere. This may be true as regards the controversies of the Schools centering on God's foreknowledge and His concurrence with human liberty. These perennial problems recur in theology, where the professor is sure to go over the same ground with no less detail. Doubtless the curriculum at Woodstock is so economically planned as to prevent such repetitions. It were greatly to be desired that the same wise economy of time and labor could be universally exercised in the planning of the curricula of philosophy and theology so as to avoid overlappings.

The Scholastic controversies here in mind are of course only one or two of the places where the identical belligerents renew their

frays and allure otherwise neutrals into taking part when the latter might to greater profit and in sheer reasonableness be occupied with other affairs—productive and distributive. Not that these contentions between the physical predeterminationists and intermediate science-ists (*sit venia verbo*) are wholly useless. On the contrary. The contestants get their strategic wits pointed, their intellectual vision quickened and sharpened, their skill in syllogistic fencing perfected; and not infrequently their power of self-control is tested—especially when the offensive epithet "heretic" is hurled from one or other side. Moreover, it is not impossible that an occasional student by calmly brooding over the possible (and impossible) ways in which God may foresee man's free decisions and secure infallibly man's choices, may be drawn into closer communion with the ever-present and concurrently operative Deity. This, however, we believe is effected *per accidens,* not *per se.* Anyhow a dispassionate reader of the book before us need not confess himself guilty of rash judgment should he opine that a somewhat lavish amount of space has been devoted to these controversies; or, should he be even bold enough to venture the opinion that some of the precious pages might have been profitably given to a fuller development of the theistic arguments and to a deeper discussion of the existence of providence and the problem of evil. And this the more, seeing that he is morally, if not (reductively) metaphysically, certain that his text book of Dogma is going to be no less prodigal when the same problems recur within its domain.

Be all these things as they may, there is one feature of the manual which the average student will rejoice to see so generously large. That is the employment of the English literature of Theism. Like Fr. Hickey, who in his well and favorably known *Summula Philosophiae Scholasticae* utilizes so largely and so effectively cognate works in the English language, Fr. Brosnan quotes generously and wisely from English writers on his subject. He does this, not only in illustration and confirmation of his own arguments and opinions, but also as embodiments of opposite views and as objections to the several theses. This collateral apparatus of English sources pro and con is an almost unique feature in a book of its kind. Needless to say, it enhances very greatly the service of the work not only as a class-book but as an instrument for private study; both of which lines of service are further secured by a double index — *thesium et rerum.*

CATHOLIC LIBRARY—ARCHEOLOGY SERIES. By Prof. Orazio Marucchi and E. Sylvester Berry. Edited by Roderick MacEachen, D.D. Vol. I—"The Roman Catacombs", pages 219. Vol. II—"Faith of the Early Christians", pp. 176. Vol. III—"The First Popes", pp. 223. Vol. IV—"The Early Martyrs", pp. 219. Vol. V—"The Ancient Christian Basilicas", pp. 164. Wheeling, W. Va., Catholic Book Co., 1921.

In this quintet of neat little volumes—which with their convenient portability, their warm red dress, their large open-faced print, and their many photo-illustrations, it is a pleasure to look upon, while each volumette voices the willingly-heard imperative: *tolle, lege*—we have an informing and a deeply interesting summary of Christian archeology. Under the guidance of a recognized expert in the field of Christian antiquities, Professor Marucchi, the reader is first taken into the Catacombs. Led along the winding avenues of those cities of the dead, the history whereof is told him, he is shown the resting place of the illustrious martyrs with whose names history and sacred liturgy have made him already familiar. In the second booklet he is reminded of the doctrines held and the modes of worship practised by the early Christians, doctrines and practices which he sees to have been identical with those that he himself believes and follows at this very day. The third volume introduces him to the early Popes, from St. Peter to St. Damasus. In the fourth volume he learns many things concerning the persecutions and the hero-saints; who they were and where and how they bore witness to the faith with their blood and lives. Lastly, the fifth volume makes him acquainted with the forms of early Christian architecture and church equipments, especially with the regal temples, the basilicas, notably the Lateran and the Vatican, St. Paul's, the Holy Cross, and others. Finally a full index unlocks and gives easy access to these rich treasures of historical and doctrinal knowledge.

The alert compiler of these compact booklets previously furnished the Catholic laity with ten little volumes of a like format wherein he set forth in an easy, popular style the truths of Catholic faith and the rules of Catholic conduct, and the modes of Catholic worship. The present series is a fitting crown to its predecessor. A repertoire of interesting information, it illustrates, confirms, defends from the monuments Catholic faith, life, and worship. The catacombs with their abundant relics and eloquent inscriptions are shown to be a witness of the faith which our earliest forefathers watered with their blood and which has come down to us untarnished, unchanged. One likes to hope that this useful and attractive series

may be followed by other like collections dealing in similar form and style with the successive stages of the Church's life, especially with the Middle Ages, no less rich in romance than in faith.

LEHRBUCHER ZUM GEBRAUCH BEIM THEOLOGISCHEN STUDIUM. Katolische Dogmatik nach den Grundsatzen des heiligen Thomas. Zum Gebrauche bei Vorlesungen und zum Selbstunterricht. Von Dr. Franz Diekamp, Professor der Dogmatik an der Universitat Munster. Erster Band: Einleitung in die Dogmatik—Die Lehre von Gott dem Einen—Die Lehre von Gott dem Dreieinigen (pp. 308); Zweiter Band: Die Lehre von der Schopfung—Die Lehre von der Erlosung durch Jesus Christus—Die Lehre von der Gnade (pp. 556). Munster, i. W. 1921. Verlag der Aschendorffschen Verlagsbuchhandlung.

Those who are acquainted with the literature of theology in German need not be told that there already exists a number of very excellent manuals of Dogma in that language. The accession to the list of the present *Lehrbuch* is amply justified, however, as the author indeed sees it, by the fact that since Dr. Glossner issued in 1874 his meritorious (though *viel zu wenig beachtetes*) manual, there has appeared in German no text book of Dogma that treats the subject as does the book at hand, on strictly Thomistic lines, or rather, as the title has it, "according to the principles of St. Thomas". The latter qualification signifies that, in the controversies of the Schools, the opinions ascribed by the Thomists to St. Thomas are faithfully followed in the text. For it need hardly be remarked that at these divergent points each of the different groups of protagonists claims to follow in the footsteps of the Angelic Doctor. Indeed this is a matter on which one who studies the psychology of controversy may find an interesting topic for investigation; to wit, that while the Physical Premotionists (shall we say Bannezians?) insist with no slight emphasis that St. Thomas *explicitis verbis* stands for *their* side, the Molinists with equal vehemence claim that Aquinas holds precisely *their* opinion — the contrary, or rather the contradictory of physical predetermination.

Outside these never-to-be-settled Scholastic disputations, Professor Diekamp follows of course the *sana doctrina* of sound theology. Of the two volumes at hand, the first expounds the Tracts *de Deo Uno* and *de Deo Trino;* the second treats *de Creatione, de Redemptore,* and *de Gratia.* A third volume, still to be issued, will comprise the other portions of the theological organism.

The introduction to the first volume treats synoptically of the nature and scope, sources and history of Dogmatics. Holding close

to the limitations laid down therein, the author does not develop the philosophical proofs for the existence of God. He devotes the exposition in detail to our *knowledge* of that existence and to the nature and attributes of God.

In treating of the nature and scope of inspiration, Professor Diekamp maintains the theory of verbal inspiration, not of course in the Rabbinical or the early Protestant meaning, namely, that the inspired writer was the merely mechanical instrument of the Holy Ghost, but in the sense that under the Divine influence the writer freely chose the words which the Holy Ghost wished him to select. The author is here, as elsewhere, faithful to his master, Aquinas.

In his interpretation of the Hexæmeron, Dr. Diekamp adopts a moderate concordism. On the subject of the formation of the first man, he defends the *sententia fere communis* that the body of Adam was formed by special immediate action of God, to the exclusion of any evolutionary descent from a merely animal progenitor. The production of the body of Eve from Adam as narrated in Genesis he maintains as the *sententia certa.*

As regards the arrangement and detailed distribution of the material the work is an excellent text book. The leading propositions are made to stand out in relief, the chief arguments are given distinctive characterization and the additional explanations placed in subsidiary positions. The style is remarkably lucid though concise and precise. An excellent feature of the treatment is that each constitutive thesis receives its theological note—certain, common, probable, and the rest, as a skilled theologian estimates it to be. The bibliography is full within its limits, books in English being, however, conspicuously absent from the lists. Each volume has a good index besides a clear-cut outline of contents. On the whole, therefore, the student who reads German will find the work decidedly serviceable.

COLLECTIO RERUM LITURGICARUM, concinnata a Joseph Wuest, C.SS.R. Editio quarta ad normam Legum Juris Canonici, recentissimorum Decretorum S. R. C. et Novi Missalis emendata et ampliata. Bostoniae: Typogr. Congr. SS. Redemptoris. 1921. Pp. 371 et 49.

This new edition of a manual already well known to the clergy for its practical value as a guide in liturgical matters, calls for special commendation as embodying the prescriptions of the new Code, the rubrics of the new Missal, and the recent decisions of the S. Congregation relating to the changes in certain laws and formularies. Although the new *Codex Juris Canonici* expressly aims at avoiding legislation concerning the rites and ceremonies contained in

the liturgical books, numerous observances were found to be more or less affected by the canons touching the Sacraments, especially the tracts on the Eucharist. With the revision of the rubrics of the Missal, other alterations and additions became necessary. Altogether more than a hundred and fifty articles of the *Collectio* had thus to be rewritten and adapted. It will suffice to recall the general plan and contents of the little volume, with its copious and serviceable alphabetical index, in order to indicate its utility both in the classes of liturgy and as a reference manual for missionary service.

The requirements for the celebration of Mass, its parts and various formularies, and the circumstances of time and place are found in the first part. Next follow in order the rules for reservation and the worship of the Blessed Sacrament; the method of reciting the Divine Office as set forth in the Breviary; the feasts and fasts of the liturgical year, with their respective rites; finally, the administration of the Sacraments. Other articles explain the use and cult of relics, various exercises of devotion, such as the Way of the Cross, the meaning and purpose of indulgences, together with special rules for votive Masses, consecrations and blessings, such as have not found place in the body of the book, which for all practical purposes in the pastoral ministry, as in the seminary, takes the place of the fuller course in liturgy.

Literary Chat.

Year Books, Almanacs, Calendars for 1922 are already—or rather have been for quite a while — with us. Among the earliest, and it deserves a place among the very best, is Benziger's *Catholic Home Annual*. Serviceable as a calendar keeping the household acquainted with the day-by-day succession of feasts and fasts, it offers a selection for home reading, varied with things that edify, instruct, interest, and please. All of which functions are further confirmed by the numerous photo illustrations. Altogether the Annual is such a messenger as a priest would like to find in every Catholic family.

The eminent Spanish philosopher Balmes is probably best known to us as the author of the *Fundamental Philosophy*, and a still more notable work on the comparative influence of Protestantism and Catholicism on European civilization — a work in which civilization is interpreted in the light of sound philosophical principles. In it many of the sociological ideas of Balmes are educed and illustrated. These ideas, however, were more fully developed in *Sociedad*, a periodical founded by him in 1843. The contributions from his own pen were subsequently collected and issued in two compact volumes. It is significant of the breadth of his vision that the social and economic ideas laid down in this work meet many of the present-day problems relating to the family, the individual, and the State, social progress, property, labor, value, and so on. A well-conceived and ably-written book in which his social teachings are collected is *Balmes* par A. Lugan (Paris, Tralin). Though published some ten years ago, it has lost none of its actuality.

In the general series to which the study on *Balmes* belongs (*La Pensée d'Œuvre Sociale du Christianisme*) has just appeared M. Lugan's *L'Enseignment de Jésus — Les Grandes directives sociales* (Paris, Tralin). This itself is the initial portion of a special series on the social teachings of our Lord. Its value may be inferred from the fact that it has within a very short time passed into its fourth edition. It unfolds the teachings of the Gospel on the individual, the family, and the state. In spirit and tendency it resembles a well-known kindred publication on the same subject by Professor Peabody. Based, however, on Catholic teaching and following closely the mind of St. Thomas, its principles are more solid than those upon which the work of the distinguished Harvard Professor is built.

In a small pamphlet of twenty pages Fr. Joseph Baierl, well known as the author of several excellent catechetical works, has synopsized a *Method of Confession for Children*, together with a *Method of Holy Communion for Children* (Rochester, N. Y., The Seminary Press). Everything pertinent to these two subjects is adequately and simply explained. Religious teachers, and still more the little ones themselves, will find the book serviceable.

To imbue the child mind with distinct ideas regarding the Church is, as every priest learns by experience, no easy undertaking. A booklet containing four-score pages and entitled *The Church and her Members*, by the Rev. George H. Bishop, and introduced by the Very Rev. Canon Sutcliffe, M.A., Diocesan Inspector of Schools, Westminster, comprises a course of instructions that make the subject as intelligible to children as it seems possible to do. The secret of Fr. Bishop's success lies in his happy use of comparisons drawn from the child's own experience. Boys' Brigades, Trade Unions, Coöperative Stores, and other like organizations with their membership and government furnish familiar illustrations which help the child to grasp the meaning of the Church and her members. The booklet is published in this country by Benziger Brothers, N. Y.

Of the many publications issued by the *Volksverein in M. Gladbach*, one that calls for special notice—and more than can be accorded to it here—is a short treatise (pp. 192) on the beginnings of social life considered in the light of recent ethnology (*Die Anfange des Menschlichen Gemeinschaftslebens im Spiegel der neuren Volkerkunde*). The author, Dr. William Koppers, S.V.D., is editor of *Anthropos* and Professor of Ethnology in the Missionary Seminary of St. Gabriel in Vienna. The peculiar value of Professor Koppers' ethnological studies lies in the new light they shed upon the alleged historical ground-work of Socialism. Communism, as everybody knows, claims for itself two sets of principles: philosophical and historical, or rather ethnological. The former were derived from a materialistic world-view according to which all things from the atomic elements up to man's highest intellectual, moral, social, and religious life are the outcome of a cosmical evolutionary process. This materialistic evolutionism is being more and more discredited by modern science and philosophy in favor of some sort of spiritualistic monism. As a consequence the philosophic supports of their system are no longer trusted or relied upon by the more thoughtful socialists.

The ethnological pillars, likewise, are now seen to be insecure. These have been (1) the asserted primitive communism of property; (2) the original promiscuity of the sexes and the accompanying prior right of the mother over the father; (3) the priority of the State to the family. The farther research has advanced into the domain of primitive customs prevailing amongst uncivilized races the more manifest it has become that these so-called principles are pure assumptions invented in order to support an *a priori* theory. The evidence, with the authoritative sources for the latter verdict, are given by Professor Koppers in the volume above mentioned. The lecture form

in which the matter was originally delivered has been retained, and so the reading of subjects that appear to be technical and rather uninviting to the general reader has been happily facilitated.

One of the classics of spiritual literature is *The Fiery Soliloquy with God.* Its author, Master Gerlac Petersen of Deventer, was a friend of Thomas à Kempis. In fact, he was once known as *Alter Thomas de Kempis,* and the *Soliloquy* breathes the spirit of the *Imitation.* A new edition or reprint of an old translation with some slight additions and revisions has recently been issued by Benziger Brothers in their Angelus series. The neat little volume makes an appropriate gift token for a priest or a religious. Indeed whosoever has the spiritual taste for the *Following of Christ* — and who has not? — will relish the *Soliloquy;* which for the rest retains in its plain, simple English the quaint flavor as well as the strength and unction of the original.

The good work being done by the Catholic Social Guild in England and through its literature in this country has been repeatedly noted by this REVIEW. In the well-known collection of *Catholic Manuals for Social Students* issued by the Guild the pamphlet entitled *The Church and Eugenics* by Fr. Thomas Gerrard has recently appeared in its third edition, revised and enlarged. While recognizing that the eugenist movement contains much that is opposed to Catholic principles, the author finds on the other hand much in it that is accordant therewith and indeed conducive to the ideals for which the Church is ever active. The brochure treats the subject with just discrimination as well as in a method and style that adapt the manual for its special use as a text book for study-clubs, in the interests whereof it was primarily though not exclusively compiled (Herder Book Co., St. Louis, Mo.).

Bobby in Movieland, Father Finn's latest story, is sure to find its way into the hearts of Catholic boys and girls. The youthful hero is a new type. At least the environment in which he moves educes new traits, new reactions, fresh fun and fine gentle feeling. The story opens with a tragedy which quickly and naturally resolves itself through tears into smiles amidst which the curtain drops. The characters are well drawn, and behave themselves becomingly. About one or two the reader would like to have learned more. For instance, the good-natured bather who rescues Bobby from the billows and the Ragans who feature much in the life of Bobby's mother leave the stage rather abruptly and never come back. It might have been well to have given both these characters more to do or to have assigned them a place in the closing scene. On the whole, while *Bobby in Movieland* may not quite equal some of Father Finn's earlier creations — it is probably not as natural or as homogeneous — it is nevertheless a good, healthy story for boys and girls; one, likewise, that old folks who are still young at heart will enjoy. (New York, Benziger Bros.)

Many priests and religious have doubtless found the *Practical Guide for Servers at Low Mass and Benediction,* by Fr. Bernard Page, S.J., a help in the training of altar boys. The same writer has recently compiled another small brochure entitled *A Practical Guide for Servers at High Mass and the Services of Holy Week* (N. Y., Benziger Bros., pp. 40), which will prove no less useful in the same relation. The booklet is not meant for servers in a cathedral or in other large churches where the ceremonies are supposed to be highly elaborate. Humbler and simpler functions alone are within its purview. Which fact may in part explain the brevity of the instructions for the Holy Week ceremonies. By an oversight the duties of the M. C. at the Offertory incensation are omitted. This and a few other slight matters will receive attention in a subsequent edition.

Just why into the torrent of printed matter incessantly pouring from the press Barthlemy Enfantin's *Life Eternal* should be dropped, it is not easy to determine. The superlatively emo-

tional French egoist wrote nothing that ought not to have died with him. A Carbonarist at twenty-five, a Saint-Simonist at twenty-nine, he put together in his maturer life a miscellany of sentiment and imagery, interfused with some ethical ideas and covered it with the imposing title indicated above. His self-conceit was monumental. Like Mohammed he believed himself the bearer of a heavenly message. But soaring beyond the Prophet of Islam, Enfantin identified himself with God, and that not in any merely pantheistic sense—in which indeed he identifies all men with God — but in the very real and blasphemous identification of himself with the Word of God. "He regards himself as actually the Word of God incarnate." With it all, he held marriage to be a tyranny and proclaimed the doctrine of free love. He is accredited (at least by himself) with a following of 40,000 in France, amongst whom are said to have been "some of the finest intellects of his age". Many of his followers he induced, strange to say, "to renounce family ties and live an ascetic life, to retire from society and engage in manual toil, to undergo the humiliation of public confessions and pay to himself the worship accorded to divinity". And yet the effusions of this blasphemous egoist have been recently translated into English by Mr. F. Rothwell and are published by the Open Court Press (Chicago).

While there is no reason for any one to be glad of the discovery and introduction of this freakish Frenchman to the reading world of to-day, one who takes an interest in the history of human thought will have that interest quickened by the discovery, or rather rediscovery, of Richard Burthogge. Since the name may not appear familiar to the present reader, it will be proper to say that Burthogge was a hard-headed English philosopher—the antipodal of an Enfantin—who was born in Plymouth in 1638 and died about the close of the seventeenth or the beginning of the eighteenth century. He is the author of several essays on philosophical and a goodly number on religious and medical subjects. The philosophical essays are: *Organum Vetus et Novum*, or a *Discourse of Reason and Faith; Wherein the Natural Logick Common to Mankind is briefly and plainly described* (pp. 73, London, 1678); *An Essay Upon Reason and the Nature of Spirits* (pp. 280, London, 1694); *On the Soul of the World and of Particular Souls* (pp. 46, London, 1699). These essays have been recently reprinted and edited with an introduction and valuable notes by Margaret W. Landes, Fellow at Wellesley College. A Catholic student will not, of course, derive much, if any, knowledge of systematic philosophy from Burthogge; nevertheless he will find this straightforward, common-sense thinker decidedly stimulating and even entertaining. There is a quaint drollness about his style that gives a certain zest to his leisurely philosophizing. On the whole he is an original thinker, though one can discern in him a strain of the Platonic idealism of his age, blending with elements of Locke's sensationalism, while here and there may be noticed anticipations, as it were, of Kant's theory of knowledge. Perhaps it is the infusion of Platonism in his speculations that gives his discourse on the Soul of the World an apparently pantheistic color; although Burthogge himself maintains that God is "Pure Mind", independent of matter. It should be noted that the *Essay on Reason* has been greatly abridged in the present reprint, which for the rest is equipped with adequate bibliography and indexes and produced in excellent form by the Open Court Publishing Co. (Chicago).

The Works of Satan, the title of Richard Aumerle Maher's recent book, is not what it seems to be. It points to nothing iniquitous or spiritistic. Satan just stands for the editor of *The Yaleville Democrat* and his works are sundry lively and enlivening pranks which he performs with a view to wake up the sleepy little town away up in New York State where he publishes his weeky newspaper. Satan was a perfectly innocent man. People gave him the name out of derision, and just because he was harmless. It was a case of *lucus a non lucendo*. Harmless but not guileless. One hot

summer afternoon, when looking for some reason why he should not hoe his corn, his eye lights on George B., the village banker, down the street acting queerly. Satan closes shop, hangs up his intermittent sign *Back Any Minute.* By slyly questioning the villagers here and there concerning George B., he stirs up the town. There's a run on the bank. Excitement becomes intense, and out of it grows all manner of ridiculous situations and Pickwickian doings. These commingle, differentiate, and intertwine a bit of love story, the whole working out happily. Unlike Father Maher's other books, there is no tragedy in the *Works of Satan.* There is a bit of intense description in an automobile chase, which, however, ends farcically, as it is meant to do. The book is essentially humorous. It reflects the doings, sayings, habits, characters of homely people, which are often drollest just because they spring from no root of self-consciousness. Of course, humor affects people diversely. And it may be that to some Fr. Maher's will here and there appear strained, exaggerated. Nevertheless, on the whole it will be safe to say that many people will enjoy all, and that everybody will be delighted with most of these *Works of Satan.* (The Macmillan Co., N. Y.)

Father Wyman, C.S.P., has written and the Paulist Press (New York) has recently issued in a brief pamphlet (pp. 29) a valuable little essay entitled *The Scholastic Philosophy Explained.* It contains a firmly-grounded and a well-reasoned defence of the rational (moral) certitude that must logically precede the mind's acceptance of the revealed truth—the truths of faith. Scholastic Philosophy is the "Philosophy of Common Sense". It leads up to faith by demonstrating the preambles thereof. It appeals to the logical reason, not to the emotions; although it recognizes the persuasive and preparatory value of the latter. Father Wyman sums up several arguments drawn from metaphysics, and from physical and psychological science for the existence of God; and concludes with some observations on the relation of archeology to the Bible. The pamphlet is meant "for students especially", under which class of readers the clergy are presumedly included as well as the educated laity, non-Catholics particularly who are looking toward the light.

Books Received.

SCRIPTURAL.

THE RELIGION OF THE SCRIPTURES. Papers from the Catholic Bible Congress held at Cambridge, 16-19 July, 1921. B. Herder Book Co., St. Louis. 1921. Pp. 106. Price, $0.75.

THEOLOGICAL AND DEVOTIONAL.

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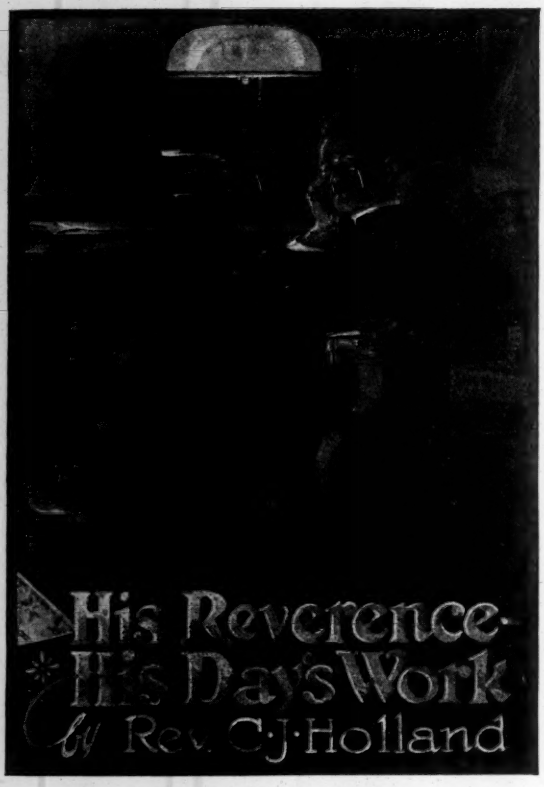

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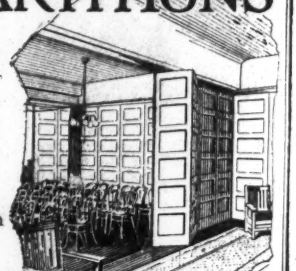

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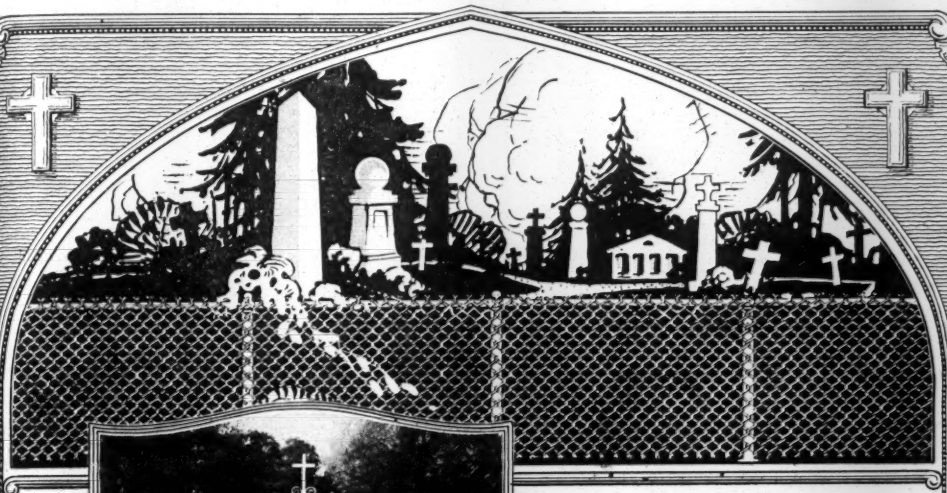

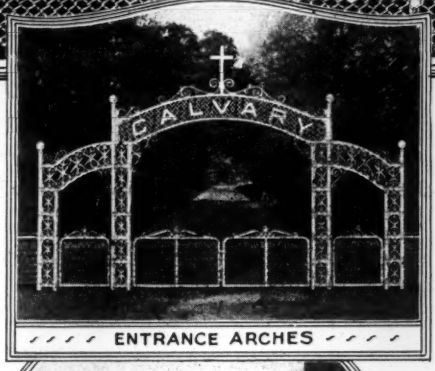

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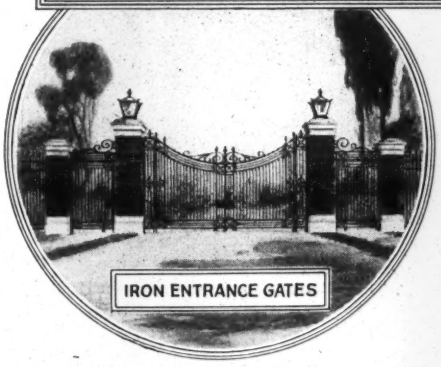

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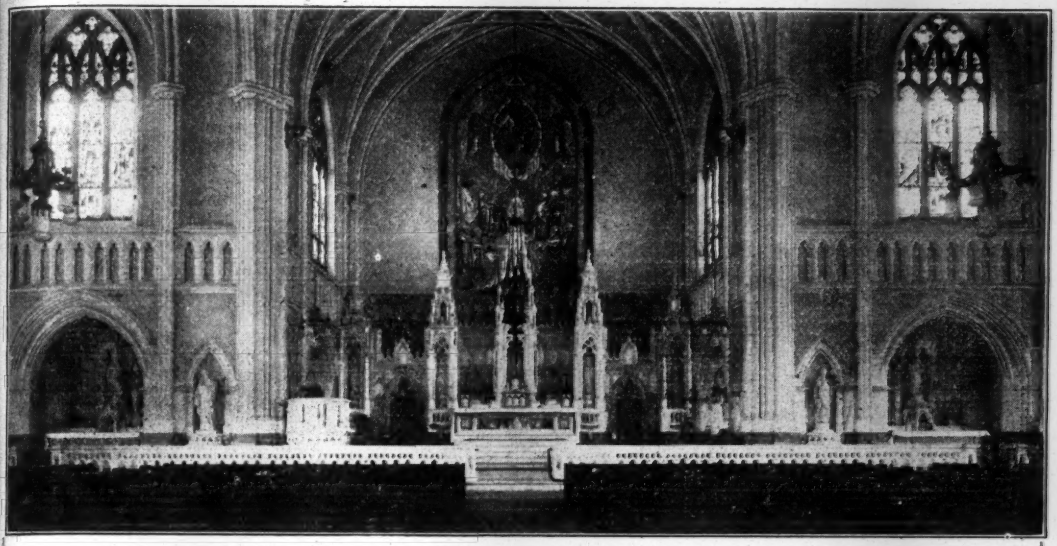

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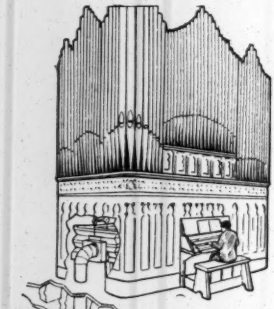

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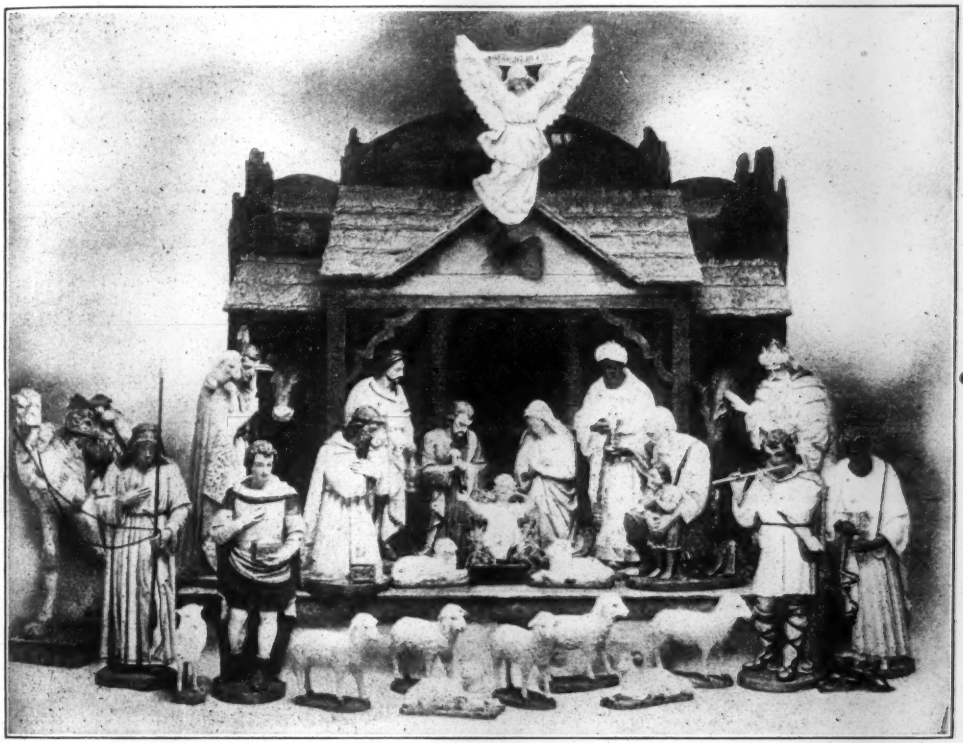

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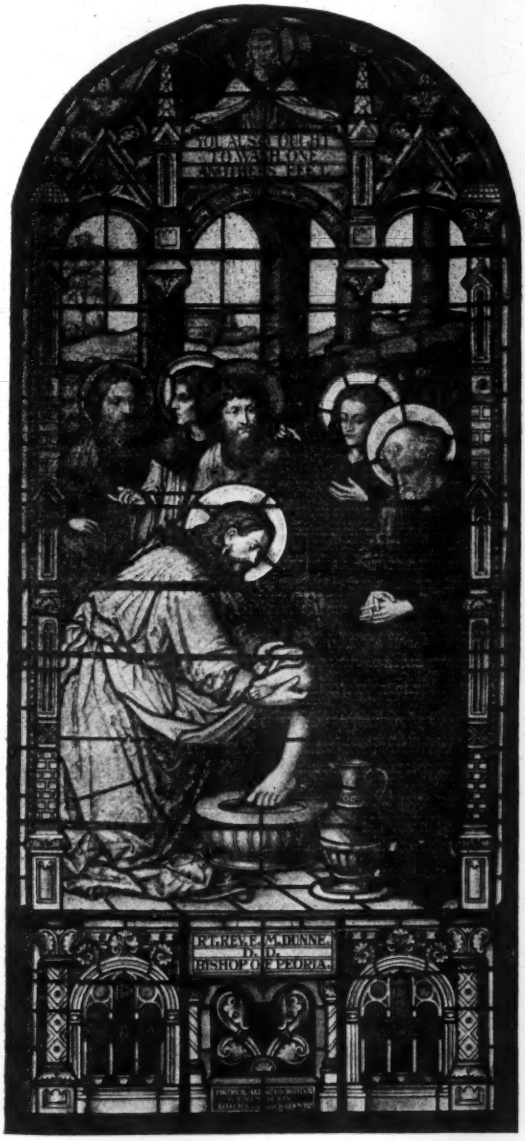

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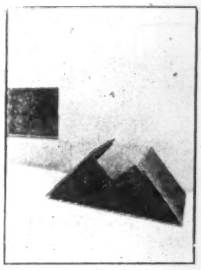

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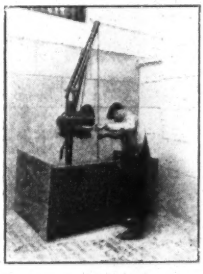

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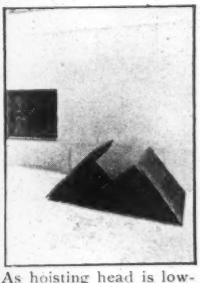

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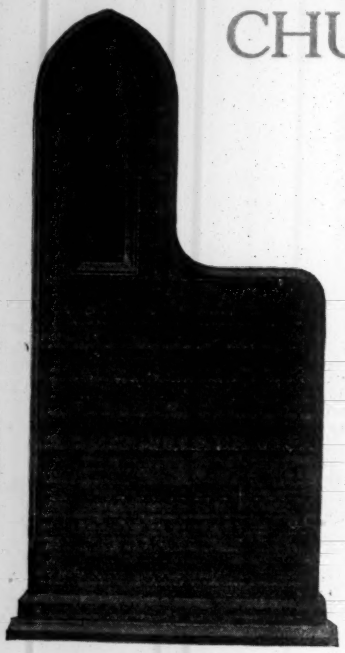

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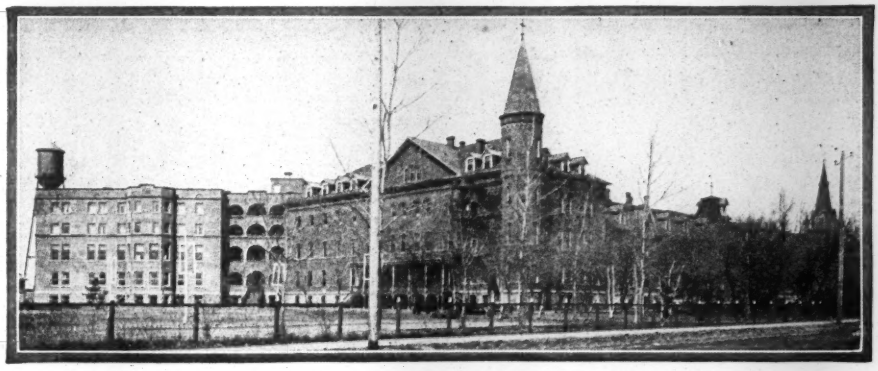

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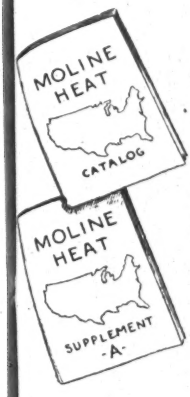

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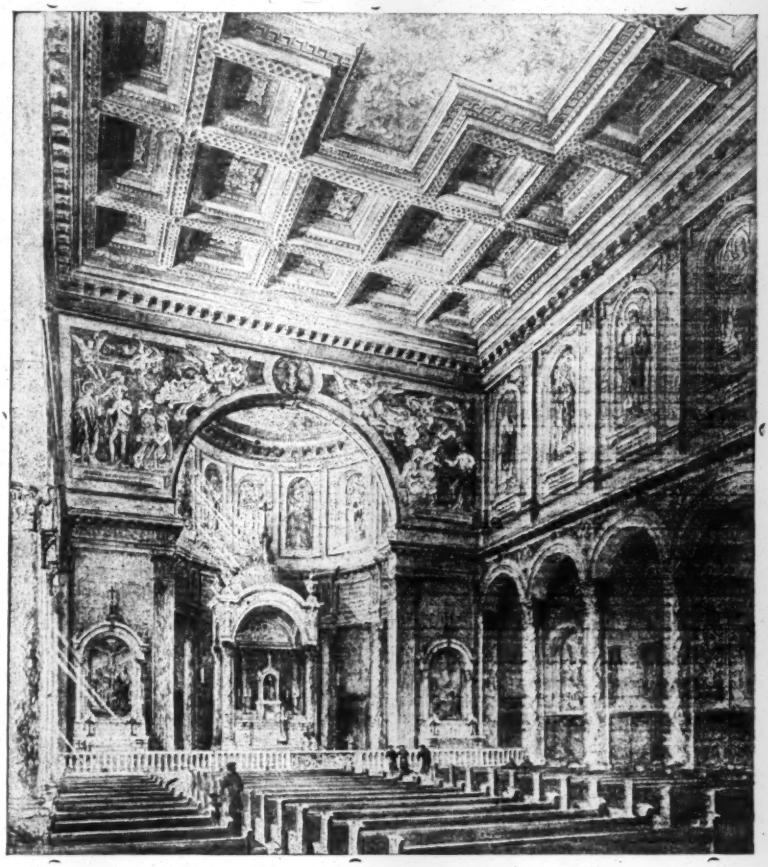

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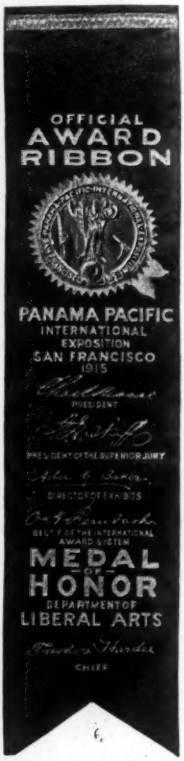

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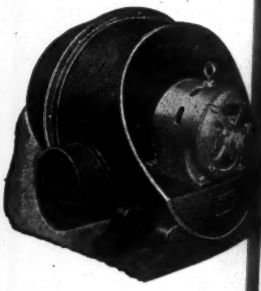

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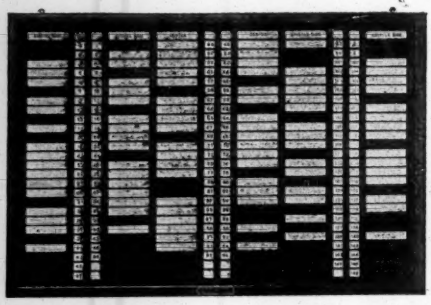

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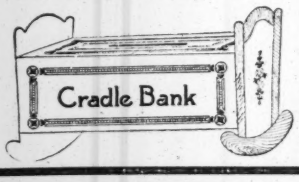

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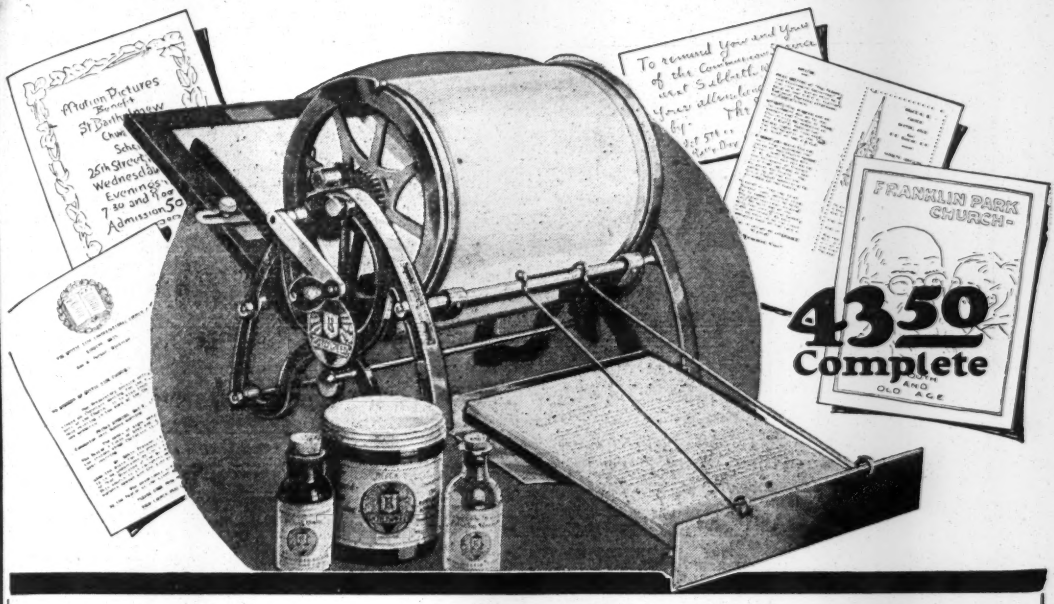

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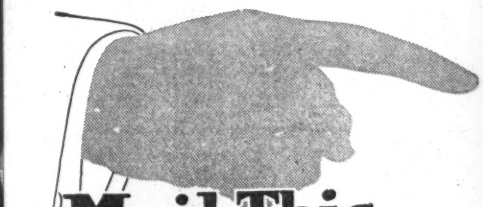

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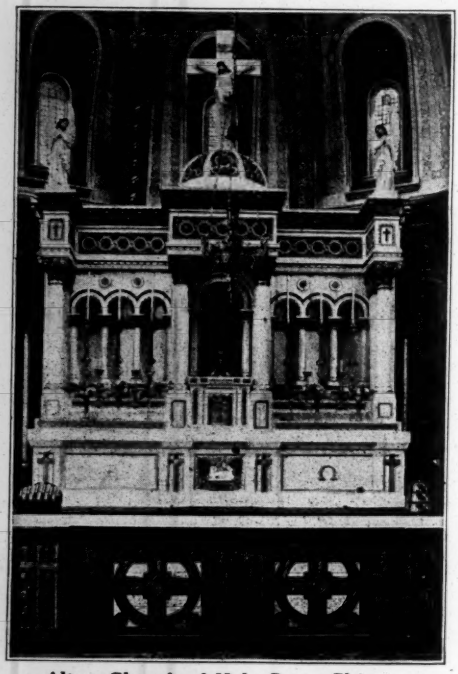

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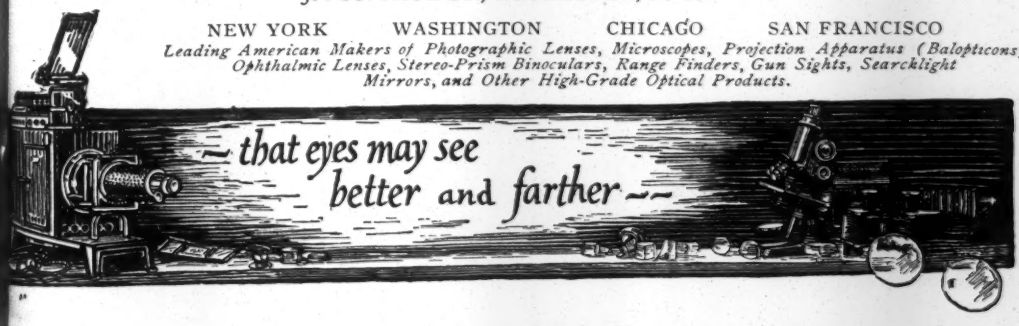

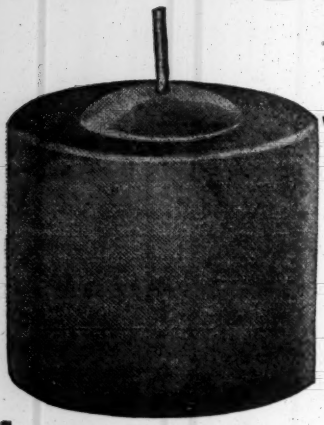

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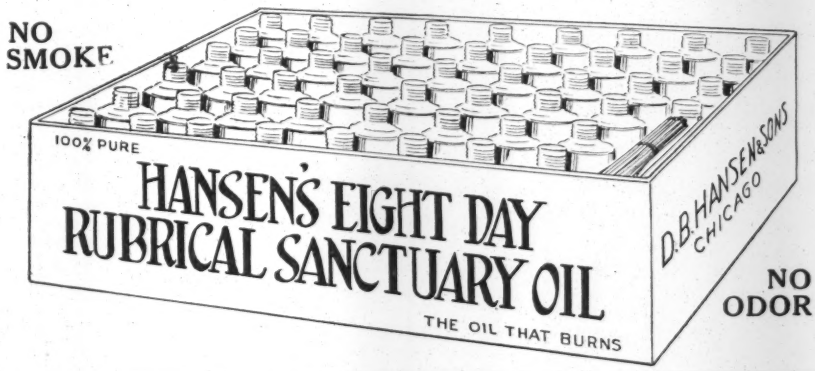

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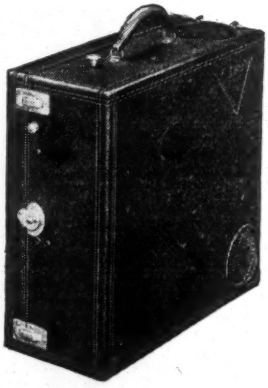

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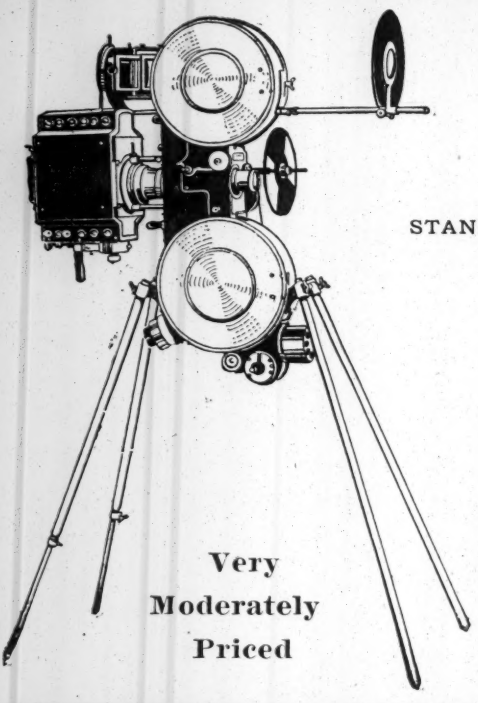

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